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RELIGIOUS COMMUNICATIONS.

MEMOIR OF SAMUEL HOOKER
COWLES.

SAMUEL H. COWLES was a native of Farmington, Connecticut, and was the youngest son of Isaac and Lucina Cowles. He was born March 5th, 1798, and died Feb. 1st, 1827, being in his twenty-ninth year.

His early life is not reproached by any gross vice: on the contrary he maintained uniformly a character which the world calls fair. Nature having given him one of the best constitutions, a large and muscular frame, he felt the consciousness of superior energy, and was early and always distinguished for excellence in every athletic exercise. We might relate feats of strength and agility in gymnastic exercises, that usually placed him at the head of all competitors. But we are checked by the fear that this very pre-eminence often led him to indiscreet exertion, to the injury of his constitution. At the same time we cannot but remark the delight he took in strong and active exercise. Paley has said that to him, one of the strongest arguments for the goodness of the Deity drawn from the works of nature, is the pleasure young children and young animals feel, in a gratuitous exercise of their limbs. Cowles seemed full of this sort of happiness. And though conscious of strength, he had always too much generosity and principle to lend it as an instrument to his passions.

He used to say he never knew a very strong man prone to take advantage of his strength in the way of resenting injuries—a sentiment he derived from his own feelings perhaps, more than from observation.

He early discovered a taste for reading. The books that pleased him most were those that narrated deeds of heroism, and exigences of danger overcome by fortitude and uncommon effort of body or mind. His youthful ardour kindled at such exploits, and we have been amused to hear him tell how, after reading the story of Valentine and Orson, he would lay aside the book and act with no small vehemence the part of the fabled wildman.

His early taste for reading first inspired within him the desire of a public education, but he did not look very seriously at the object, until, becoming vexed with the frequent occurrence of Latin and Greek quotations, he determined to learn those languages, and go to College. It was late when he began to prepare, probably because neither he nor his friends had any very definite designs about his future course. It was in the autumn of 1817 that he entered Yale College, where he immediately took a high standing in his class, and maintained it with little variation throughout. Unhappily he discovered more genius than application, and we must attribute to the native strength and quickness of his mind more than to his industry, the stand-

ing he possessed. This was the great defect in his character; and it is not to be concealed, that the irregularity of his habits and the want of system in his studies, pursued as they were in a manner altogether desultory, prevented his reaching that eminence in science to which close application would have raised him. Still, with all his want of method, he amassed knowledge surprisingly; for though he would take up a book wherever he chanced to be, and read it with absorbing interest till some bell or other summons called him away, he would arrange, and classify, and lay up such knowledge to very great advantage, and make it singularly available for the purposes of conversation and debate. Few acquire his general knowledge and solid learning with so little severe study.

Although Mr. Cowles had received a religious education, he did not experience any thing like true religion, till the latter part of his college life. If he was not openly opposed to religion and religious things, he was, as he often confessed, in heart an enemy. While fitting for College, his mother was suddenly called from her earthly pilgrimage. Then his mind was for a season deeply impressed with the things of eternity; but these impressions soon vanished, nor did they return till the revival in Yale College in 1820. Up to this time he had uniformly been either careless of divine things, except in the instance above mentioned, or had secretly resisted every impulse from the Spirit of God, as well as every benevolent effort of his classmates and friends, to lead his mind to serious contemplation. But now God designed to bring him to the knowledge of the truth. In consequence of the preaching of Mr. N——n and the intreaties of pious friends, he became thoughtful, alarmed, and thoroughly impressed

with the supreme importance of religion. He sought in earnest. An intimate friend of his, will not soon forget an interview with him about this time. His feelings were not violent, but they were poignant. There was an anguish on account of guilt, a melting tenderness under a sense of ingratitude and unworthiness, and an apprehension of the forbearance of God towards him as a sinner, that was almost as affecting to witness as it was overwhelming to suffer. Soon after this his mind was relieved; and walking out, his soul was filled with surprising joy, as the God of grace shone brightly in every work of his hands,—the divine goodness being, to his excited imagination, impressed on every object around him. He experienced in a high degree, that delightful sensation often described by the convert, as felt on a sudden transition from darkness to light. This feeling indeed may not be peculiar to the renewed soul. The vivid imagination of one who is deceived may be the subject of the same feeling; and the most we can say is, that it is among those things, which are no decisive evidence, either for or against gracious affections. Evidently it is altogether consistent with them, and is one very natural consequence.

In the present case there is some doubt whether Cowles was the subject of renewing grace at this time or not. The writer of this believes he was, and that this was the prevailing sentiment of his own mind; though he expressed that conviction with diffidence. The reason of this diffidence will appear from what follows. After this experience he seemed unaccountably to distrust his feelings, and relapsed into a colder state; he sought the company of former associates, of former books and employments; and was averse to religious society and conversation. In short his se-

rious friends, who had watched with so much anxiety the progress of his impressions, and rejoiced, though prematurely, in his conversion, were well nigh giving up their hope that he was a new man, and well nigh fearing that he was permanently joined to his idols. In this state he remained for months, wearing at times a thoughtful aspect, evidently halting between two opinions, yet inclining more to seek the world than religion. In the winter of his Senior year, the revival receiving a new impulse, he again became interested in the concerns of his soul,—principally as he said, from overhearing the prayers of his classmates in their rooms, who as he supposed were praying for him, having given over other efforts for his conversion. At the same time, hearing of a revival in his native place, he went home to witness it; and being in a fit state to be impressed by such a remarkable display of God's power as that revival exhibited, his mind was more thoroughly wrought upon than ever. He returned overwhelmed with emotion and wonder, himself the subject of mighty grace,—then if not before radically transformed,—and resolved to live a pious man, a resolution which increased in steadfastness till his dying day. That circle of classmates whom after his return he addressed, or rather attempted to address, for his emotion was so great as almost to preclude utterance, will remember the noble testimony he bore to religion. If this sketch should meet their eye, let them be assured that that religion lost none of its importance in his view on trial; but, magnified with every succeeding event of life, sustained him through many wearisome days and nights, and divested death of all his terrors. May these facts speak as he did then.

He left College with reputation, loved and esteemed of all, and went

immediately to the Theological Seminary at Andover. Here he pursued his studies in the same desultory manner as in college, and with the same result; that is, he amassed knowledge of all sorts with rapidity, and in a way nobody knew how. Still he fell far short of what application added to genius would have enabled him to accomplish. It should be said, however, in justice to his character, that ill health now began to press upon him, so as very much to frustrate the efforts he was heartily disposed to make. This was seen and regretted most in his efforts at writing. To this exercise he had always felt a great reluctance, which seemed to increase as he advanced in life. It originated doubtless in the disposition both of his body and mind to constant action. The process of writing was too wearisome for the elasticity of his body, and too slow and tedious for the ardour of his mind. This prevented early practice, which alone can give facility in writing; and when in the last stages of education much writing was required in a short time, he found his taste had so far outrun his facility of execution, that he looked on every production of his pen with more than ordinary disgust. This, with ill health, may be assigned as the reason why he seldom produced a written composition of any sort, and why after his death there were found only two finished papers—a sermon, and an address before the Society of Inquiry. An answer is also furnished to those, who, being acquainted with his uncommon powers of conversation, inquire why he did not write more. It was in conversation and discussion that he was most distinguished. He would invariably attract the attention of the whole circle, and as invariably confer high gratification. We have often seen the company electrified by the flashes of his wit and the vividness of his description, and the

debating room breathless to hear the question argued by his ingenuity. His various and pertinent illustrations, the propriety and energy of his language, and his good sense, always caused him to be listened to with deep interest.

While at Andover, the subject of African Colonization came up, and he engaged in it with enthusiasm. The investigation and discussion of this subject touched his heart, and filled him with a strong desire not only to talk but to act; and under the influence of these impressions he resolved to devote himself to the cause of Africa. The moral desolations of that country affected him, while the history of the slave trade filled him with alternate pity and indignation. His views of slavery in this country were large and patriotic. He was aware of the difficulties that press the subject of emancipation, but he believed that those difficulties lay chiefly in public opinion, and that if public opinion could be changed, they would mostly vanish. He did not believe the doctrine of passive submission to a necessity created by avarice alone, nor did the interested testimony of slave holders, or his own subsequent observation, convince him that the present condition of slaves is as comfortable as an emancipated state could be. Yet he was not disposed to violent measures and useless recriminations, tending only to inflame public opinion without altering it. He was willing to lend his hand to any measure which prudence and philanthropy might dictate. Coinciding with the views of the Colonization Society, he directed his attention particularly to the free colored people, and resolved to attempt the establishment of an African college. Here youth were to be educated on a scale so liberal as to place them on a level with other men, and fit them for extensive usefulness to their brethren, either in this country, or

in the colonies. This was the plan he adopted, and his devotion to it increased with every new fact he learned; and nothing it is presumed would have interrupted his pursuit of the object, but the frowning dispensation of providence which so soon quenched all his hopes in sickness and in death.

The last year of his residence at Andover was clouded by disease, which so much interrupted his studies that he accomplished but little. He filled with dignity the chair of the Society of "Inquiry respecting Missions;" and the confidence which placed him there is an honorable testimony to his worth. His farewell address at the anniversary of this society was received with satisfaction by an enlightened audience. If it appears to the reader somewhat unfinished, and in some places obscure, the apology is, that it was written hastily, under the pressure of extreme ill health, and without revision. The energy with which it was delivered—not its least recommendation—of course cannot appear in print.

He now left the seminary (September 1824) and returned home, with the strong hope of regaining his health, and entering on the field of labor. As yet he had not received license to preach; but being pressed by his friends, and by his own desire, he prepared with great effort his first sermon, and presented himself before the South Association of Hartford County. He was examined by that body, and received their unqualified approbation. But his confinement and mental application on this occasion hastened the catastrophe which took place a few days after his license. Having been out on a fishing excursion, an amusement in which he was accustomed to indulge, as he was returning home, his mouth suddenly filled with blood, and he experienced that death-like sensation which always

attends a profuse bleeding at the lungs. With extreme difficulty he reached the house of his brother, which was nearer than his father's, where relief was administered. This was the end of his studies, his labours, and nearly of his hopes. From this time his chief object was the recovery of his health, whose fleeting vision he pursued untiringly for more than two years, through all the fluctuations of convalescence and relapse, of hope and fear, that usually attend consumptive affections.

In December following, he went to Chapel Hill, N. C. and spent the winter. Here for the first time he officiated in the pulpit, and in Newbern, on his return, for the last. The succeeding autumn he went to St. Augustine, and those who then bade him farewell, had little expectation of seeing his face again. The following extract from a letter may not be unacceptable, as showing his health and feelings while at New-York, on his outward bound passage.

"You know, or at least you know it is my belief, that the state of my health undergoes frequent and considerable changes; and you would naturally presume, that when I am comparatively well, I should be agitated with fears, lest, in the period of debility and darkness through which I had just passed, and in others of a similar character, I had been yielding to a mere depression of spirits—as such things are supposed to be common—and had been inactive without a sufficient excuse. And there is no cause from which I suffer more than from this. I sometimes feel as if fountains of strength had burst out within me; I am full—I am animated with hope and confidence, and resolve that no more of my life shall be lost. And when I feel this consciousness of power, and this high resolution, I find it difficult not to believe that

I might have felt myself capable of great exertions at any time, if I had summoned together the energies of my will, and thoroughly roused myself. Of course, I am afraid that I have been an unprofitable servant, and am in danger of being cast into outer darkness. As there had been nothing particularly alarming in the state of my health for several days, and as I was much more alone the day after I arrived in New-York than I had been, I thought about the circumstances in which I had left my friends; the unwillingness which many of them had expressed that I should undertake the journey which I had commenced; the little plans of usefulness I had formed; and reproached myself with a good deal of bitterness, for having abandoned them all, when perhaps it was quite unnecessary. In this state of mind I met, in the life of Cecil, with the following stanza:

"And at my back I always hear,
"Time's winged chariot hovering near;
"And onwards, all before, I see
"Vast deserts of eternity."

This was a highly animated expression of a thought very congenial to my feelings; and I was repeating it in an energetic whisper, when I felt a lancet plunged into my lungs, and became composed. The next day I had a severe headache and considerable fever, and grew considerably worse till night. After tea I went immediately to bed; when I was seized with a violent ague, and was tossed about with the spasmodic affection of my muscles in a singular manner. In about a minute I felt a strange glow breaking out and running like lambent fire over my whole surface, and I lay through the night wrapt in these warming but unconsuming flames; which produced a sensation that very much relieved the excessive aching of my head and joints. I thought I should now be sick in good earnest; and having the day

before wished myself at home because I was so well, I now heartily wished myself there for the contrary reason."

He found the climate of St. Augustine mild and favorable; but his distant exile from his friends, the disagreeable situation of the place, and the little congenial society, made the residence irksome, and detracted from the benefit he might otherwise have received. We insert his description of St. Augustine.

"This place, instead of being surrounded by beautiful environs, is situated in the midst of impassable marshes, so that strangers who are residing here talk of the intolerable irksomeness of being on the limits. There is, though, a tongue of solid land running northward between two marshes. Excepting this, there is probably not more than one hundred acres of solid ground which you can ramble over; and the appearance of the excepted country is such, that nobody less restless and curious than I am, ever thinks of setting foot upon it. Upon the whole, the general aspect of the adjacent country is emphatically desolate. The city is small and mean. The population is variously estimated at from 1200 to 1900—this latter estimate I incline to think is nearest the truth. A number of the buildings are in a state of complete dilapidation, and are overgrown with nettles. Most of the others indicate either squalid poverty, or extreme laziness and depravity, or all together, and the impression which the sight of them produces is rather strengthened than diminished by more immediate acquaintance with their inhabitants. Some few show that their occupiers possess means, and that regard to appearances, which, though it does not demonstrate good morals, does argue some respect for public opinion; which in St. Augustine is no

small matter. Far the largest, the most worthless, and the most desperately wicked collection of human beings I have ever seen going at large, I have found here. Infidelity, profaneness, blasphemy, drunkenness, and every other vice, not only blush at no disclosure, but seem to scorn concealment. The Sabbath, and every other means of grace, are despised. Not one hundred of the whole population of the city ever attend public worship at the Protestant church, and very few go to the Cathedral. The Catholic priest is an avowed infidel, a notorious card player, a masquer, and a hard drinker, if not a drunkard. It is whispered, too, that he is not free from other vices. You may see on the sabbath, men fishing, and going to and from hunting, lounging about the public square and the streets, and going to and returning from the billiard tables, without appearing to think of covering these proceedings with any disguise. On the other hand, there are some enterprising merchants, two or three respectable lawyers, and as many mechanics; besides several other less describable persons as to their occupations. It is said a surprising improvement has taken place in the general morals of the people during the last four years."

In another letter, addressed to his brother, he describes the masquerading.

"The season for this amusement is the forty days before Lent. It had commenced when I arrived. The masquers disguise themselves in various ways. Men dress like young men, or old men, or sailors, or soldiers, or officers, or barbers, or women. Women dress in the same indecent manner, and frequently in men's clothes. Their faces are covered with hoods, or thick veils, or painted masks, causing the wearers to look like wax fi-

gures. Disguised in this manner, they form themselves into parties, and go about in the evening from house to house. Some of them have music. In that case the music announces their approach. Otherwise nothing is heard till they begin to stamp and squeal upon the stairs. Then they burst into the room, and come about you, squalling and gibbering, and bowing and gliding around, like a mingled company of ghosts and witches. Presently, if there is music, they begin to dance—to waltz—a kind of dancing which for the present I must leave unexplained. The three last days of the masquerading season are spent in unrestrained riot;—at least this is what custom requires. This year, only the first of the three days was spent in this manner. The reason of this was, as I suppose, that that day was Sunday. The most remarkable actors on this occasion were the *devils*, as they are called. These were boys and men covered with strips of cloth of different colors—red very much predominating. These strips are about twelve or eighteen inches long, and two wide. They have, too, a conical paper cap, about three feet high, upon their heads. Thus attired, carrying as many bells as they can procure, and armed with whips, they run through the streets, carrying terror to negroes and children. I felt extremely indignant at this outrageous violation of the sabbath; and when I saw the people running, and the bells jingle, and the whips crack, I thought of your *Pennsylvania*, and every muscle in me ached to have it and be at them.”

He returned in June following, worn down by an uncomfortable passage, having derived no essential benefit from his absence. During the summer he convalesced, so that in the season of gathering corn he laboured in the field for two or three days almost like a well

man: and along in the autumn was so well, that after anxious deliberation he resolved to hazard a northern winter. But as the cold of the season advanced he began to sink under it. Nevertheless he loathed confinement so much, and felt so much the want of something to occupy his mind, that he was induced to take a select school in East Granby, about twenty miles distant. The labour of this, and the exposure to which he was subjected, soon brought on a hectic fever, which immediately reduced him very low. He lingered three weeks, and when, conscious of approaching dissolution, his importunity to be carried to his friends became so great that neither kindness nor prudence could resist, it was determined to risk a journey. Accordingly he was placed in a sleigh, almost in a dying state, and driven rapidly home. The anxiety to see once more the home of his youth, and the circle of endearing relatives seemed to sustain life, so that he was better on his arrival than at the outset. But this expectation being gratified, he sunk almost immediately. There was only time to speak a word to each of his friends as they successively came round his bedside, to press his emaciated hand and look the last farewell, when the hand of death which had been on him before his setting out, completed its work. He died peaceful, disturbed by no fear. His exercises however at this time, and for the three weeks previous, were indistinct, and of a negative character. Before, his mind had been vigorous for one labouring under consumption, but now it gave way utterly and refused to act. He had manifested the greatest fortitude, but now fortitude and every other attribute were prostrated by the resistless current of disease. The powers of nature were completely exhausted, so that he was incapa-

ble of conversing, or thinking, or feeling. When asked if he desired family prayers to be attended by his bedside, with the intimation that it might assist him in his devotional feelings, he replied "No, I cannot attend to it." When two days before his death, his brother asked him if he wished to speak of his own personal feelings, he said "No, I am unable to do it." When asked if he was afraid to die, he promptly shook his head and said, "No." His piety however had acquired a stability and a manly stature, such as to afford his friends strong consolation, and leave no distressing apprehension for the future. Through the whole of his long sickness there was evident and rapid increase in holiness. To his natural fortitude he added Christian patience, and there was a resignation far different from that which yields to necessity. "Thy will be done" was engraved on his heart. As the cords that bound him to earth were successively cut, each seemed transferred to heaven, and to be drawing him upwards.

In speaking of his character we would beware, if we could, of unmeaning eulogy; but we think we have discerned in him the elements of a mind, which in great exigencies would have been developed in great actions. His intellectual endowments were certainly of a high order;—there was strength and acuteness of understanding, vivacity and richness of imagination, and delicacy of taste. But in his moral qualities, we do not hesitate to say there was grandeur. There was a loftiness of soul that disdained a mean action, a generosity that excluded envy, and an integrity that burst into generous indignation at every exhibition of moral turpitude. His passions were strong, but they were reined. That is true heroism that quells the rising tumult of strong passions:—this he often

did. There was enthusiasm, deep-toned and full of pathos: when the proper excitement was applied, it would glow and kindle and burn vehemently. There was an honesty of intention, which when he spoke, carried with it the conviction that he spoke what he meant. And last, not least, there was kindness—a kindness that injuries could not subdue. On his passage from Charleston to New-York, his fellow passengers were three men—gentlemen professedly—but of profane and unprincipled habits. They sought to wound his feelings by reproaching religion and the ministerial character. At length one fell sick, and dangerously, of billious fever, and in his need was deserted by his companions. The subject of our memoir, though weak and weary, watched at the sick man's birth, sitting up whole nights, and taking the whole charge of his wants. The patient's heart was melted at the requital, and he declared with humble acknowledgements, that he would never again treat with disrespect a minister of the gospel. His kindness of disposition no doubt accounts for the singular lot he had of being universally beloved. A college, where envy and caprice beget so many ill feelings, is no bad test of character in this respect; but all, associated with him in the various stages of education, were attached to him—all sought his society—all remember him with affection. There are those in his native place, and those whose circumstances render kindness doubly dear, who will not forget their obligations to him.

He had some peculiarities which might be called, perhaps, eccentricities. But they were without affectation, and added to the interest of his character. No one ever accused him of the vain desire of singularity.

What would have been his ca-

reer had he lived, is a problem we shall not undertake to solve. The beaten track of a parish minister's duty was plainly ill suited to his character. He was fitted to rush on through difficulties and over obstacles, and to accomplish in a short time, and by sudden movements, what others effect by patient labour and management. The field of Christian enterprise was his theatre: to this, both his enthusiasm and his benevolence invited him, and here he found the strong excitement which he needed. But just as he was "looking abroad on a miserable world," and "girding up his loins," and "going forth to fight his short battle;" he was cut down by a power whose wisdom we must not question, and whose goodness we dare not impeach. And though hence, in recording these particulars, we are compelled to speak of more in promise than in reality, we still think his life was not spent in vain;—certainly not, if through faith in the Crucified, he obtained an immortal crown. But we think the influence of his example in forming the character of many associated with him was not slight, and another day may show things accomplished for God more than is now apparent. We have wished to erect some slight memorial to his name, though sensible how soon both he and the memorial will be forgotten. Neither marble nor the written page can snatch us from oblivion: like the insect world we come, and flutter, and straight pass away. Happy if we reach a world where nothing fades, where oblivion buries nought but sin, and sorrow, and sighing.*

* We have said that Mr. Cowles died of a consumption. He was really however the victim of dyspepsia; and his sickness and death furnish an interesting comment on some things in a late article in the *Christian Spectator*, on the "Influence of nervous complaints on reli-

THE GOSPEL THE ONLY MEANS OF PRODUCING AND PRESERVING TRUE LIBERTY. An Address delivered before the Society of Inquiry into Missions, in the Theological Seminary at Andover, Ms. at the anniversary of the Society,

gious experience." Before he left College, the disease was perceptible, and when he had half completed his theological course, there was distinctly seated in his constitution the complication of disorders which the writer of that article terms nervous complaints. But his mind revolted from the idea of being a dyspeptic, and afterwards it was with difficulty he could bring himself to allow that he was such. Doubtless the ridicule to which such patients are subjected, and which he in particular suffered, increased the reluctance he felt in this respect, and prevented probably the early adoption of measures which might have saved his life. During the last year of his residence at Andover the disease increased upon him, and became very severe. This disqualified him for study, and made every labour appear herculean. An insurmountable lethargy brooded over him, and preyed on his spirits. The consequence was a sympathetic affection of the lungs. Of this he was conscious before he left the Seminary; but he was not sufficiently impressed with the danger, until their sluices were opened and the warm current flowed. After this "grand centre of life" was invaded, the process of decline went on with accelerated force;—his whole system became disordered, and wasted away rapidly under the combined influence of dyspepsia and consumption. He flattered himself with recovery from consumption on this ground alone; that this disease was not hereditary in his family, and that there was no inherent tendency to it in his constitution; that it was induced by dyspepsia and was sympathetic with it—and that therefore he might recover. But he was evidently too far gone in the first complaint, for any ground of hope for recovery from the second; and while it is true that his consumption was consequent on dyspepsia, it is also true that he fell a victim to the latter disease. Truly "the church of God deeply feels the inroads made by these complaints," and truly they show little wisdom or humanity, who treat with lightness, a disease so insidious, and so real, so formidable, and so fatal.

September 21, 1824. By SAMUEL H. COWLES.

[The following is the Address referred to in the foregoing Memoir. On account of its length, we have omitted the introduction and several subsequent passages. We have endeavored to retain the spirit of the article, though the omissions we have made in some degree interrupt the connexion.]

It has often been remarked that we live in an age of excitement—of passionate feeling. And it does seem as if God, who, after suffering a long period of ignorance to roll over the nations, suddenly commanded all men every where to repent; had in our days caused an electrifying influence to strike through the spirits of men, and quicken them into unprecedented activity. The love of liberty has not slept. It is a matter of universal knowledge that the mass of society in Europe has within a few years been thrown into great commotions; that the nations have been dashed and violently mingled together; that despotism has been compelled to fly for a moment, and leave his debasing spells to be broken; and that in immediate consequence of these events, a little light and vital warmth have come to his dark and torpid subjects; that new adherents have been gained to our cause; that those who were previously attached to it have been animated by the prospect of its rapid advancement, and that all Christendom is divided into two great and strongly defined parties—the friends and the enemies of liberty. The facts are also familiar which indicate that this widespread excitement is intense. For we all see, how, whenever a degraded nation rises up and grapples with its oppressor, the other nations gather round with keen alacrity; how they cheer it with their acclamations; how they strive to

inspire it with confidence by loudly asserting the justice of its cause; and how, when through weakness it goes down into the dust again, they console the vanquished, and appal the victor, by vehemently declaring on every side, that that struggle shall be renewed again and again, till at no distant period the right shall triumph. In the mean time all the numerous occasions that offer are seized, all the innumerable means of address are made use of, to proclaim to the world in burning language the horrors of tyranny, and the unalienable rights of man. Much of this excitement is doubtless too unsubstantial to be of any worth, and much is too selfish to be trusted; but it is supposed that there is still a strength of pure and honest feeling that is sufficient to bear the cause up, and to bear it on. Without pretending at present to decide this point, I merely observe that the existence of such a feeling is a circumstance of great importance; for it is true,—and all that the advocates of human perfectibility have ever said cannot give a higher idea of the powers of man, than the homely little maxim does, that *where there is a will, there is a way.*

* * * * *

Having ascertained the general object of the friends of liberty, let us next inquire, for the purpose of pointing a little more distinctly to the measures which they ought to pursue, what are the principal obstacles in the way of its accomplishment. These are, I apprehend, absolute monarchies, false systems of religion, and barbarism. Now Hume remarks, and those of his publications which have the worst tendency abound with just and striking observations, that all government rests ultimately on opinion. That is, no government can long continue to exist, if it is decidedly disliked by the strongest part of the community over which it is exer-

eised. This I think is too evident to need any illustration. And it is equally evident, that the remark is just as applicable to the religion and state of society of any community, as to its government. It would seem then that the obstacles, which the friends of liberty have to remove in the prosecution of their grand undertaking, are of a moral nature; and of course that they must act by means of moral causes. But it is necessary, on several accounts, to exhibit this part of the subject more at large.

If we examine the composition of any state which is governed by an absolute monarchy, for the purpose of understanding how it is, that a government which absorbs the individual rights of a whole people can continue to exist; we shall find, I think, that the master-key to the whole mystery is, the strong propensity of men to estimate the real intrinsic worth of themselves and one another, according to the places which they respectively occupy in the actual gradation of society. This notion is commonly very obscure and indefinite no doubt; but almost any man may easily satisfy himself by observing his own conduct, and any man may, by observing the conduct of men towards one another, that it does exist and exert a powerful influence. Hence it is, in part at least, that the nobles and placemen who derive their wealth and rank and consequence in society from the government, feel so little repugnance to yielding to the great law of self-interest which binds them to support it.—though they are thus accessaries to grievous injustice. And hence it is that the common people cower so easily to the pride, and submit so tamely to the insolence, of wealth and power. They dream that they were made to be trodden down like the mire in the streets, and attach the notion of something like impiety to the

idea of rebellion against beings so much superior to themselves as they conceive their rulers to be. Now wherever this state of opinion is found, there the friends of liberty must use those means, which are calculated to exert the strongest correcting influence to bring all classes of men more nearly on a level, in their opinions of themselves and of each other.

In regard to false systems of religion, it may be necessary to say a word to show that they are as incompatible with freedom as absolute governments. I know of but one that falls in with the tendency of which we have been speaking, and fixes men from their birth in widely different classes, and renders it really impious to attempt any alteration of the constitution of society which it strictly prescribes. But it is generally if not universally true, that the priesthood of false religions, being ambitious, and the only depositaries of reputed divine knowledge, and having it in their power to work on the superstition of the ignorant people; do possess as absolute power and exert it as oppressively as the most arbitrary monarchs. It is obvious then that false religions must be destroyed to make way for the progress of liberty. * * *

We have now examined the object of the friends of liberty a little in detail. If we are correct in our views, we have seen that they must use means which are calculated to change the selfishness of the agents of oppression in despotic governments to generosity; to correct the vague and obscure, but effectually degrading notion, which the subjects of it are apt to form of their relative importance; to destroy the power of false religions to make men the slaves of a priesthood; and to overcome the strong aversion of savages to the institutions of civilized society. And these means they must use effectually,

before, in the warm, but rather indefinite language of Locke, "absolute liberty, just and true liberty, equal and impartial liberty, can be enjoyed throughout the world."

Having proceeded thus far in our plan, the question which remains to be considered is, what are the means which the friends of liberty must use in order to accomplish their object? Now as all the changes which they wish to produce are, as I said before, moral changes; they must manifestly be wrought by the influence of truth. If then there is any system of truth that is preeminently calculated to produce them, the friends of liberty are bound with all the zeal they have in their cause, to promote its universal diffusion. The gospel is such a system. It can be shown, I think, from the nature of things. If any one should go to a pagan or a heathen and tell him that his religion is false, and offer to prove his assertion; he would either reply, for the experiment has often been made, "My fathers believed it and I am content to believe as they did," and so put an end to the conference at once; or he would betake himself to such shifts and evasions, as would show that he loved disputation perhaps, but did not love the truth. The difficulty would be to interest him sufficiently. Now the gospel before the eyes of this man takes the veil from eternity, and reveals to him heaven and hell; it tells him what the Son of God has done to redeem him from otherwise inevitable destruction, and declares that "he that believeth and is baptized shall be saved and he that believeth not shall be damned." If any thing can open the mind of this man to conviction; if any thing can excite in him a spirit of earnest inquiry, and urge him to honest and thorough investigation, and fervent prayer, and the diligent use of all the other means which are necessa-

ry to his arriving at the knowledge of the truth, it surely is these representations of the Gospel. It is these same representations too, which must, if any thing can do it, startle the savage while sleeping in the sun, and stop him when roaming in the wilderness, and bring him submissive to the civilized man; just as the beasts of the forest have been known to come round the habitations of men completely tamed by some potentious war of the elements. This gospel has equal power to relax the grasp of the oppressor, and breathe energy into his victims. On the one hand, it requires every man to love his fellow man as he loves himself, it forbids him to oppress his brother; on the other, it places all men in all important respects on the same level. To enforce these instructions it brings eternity near, it disperses the mists that rise up from the cold river of death, and discloses the world beyond,—the throne of God, and the rapidly appearing spirits—all undistinguished by the insignia of wealth, or rank, or power, or poverty, or meanness, or servitude; but some springing up in immortal beauty, because filled with immortal joys; and others rising in the deformity of fiends, because they begin to experience their torments. Thus it shows at once that "God is no respecter of persons;" that he makes no distinction amongst men except on the ground of their respective moral characters; and that the estimation in which men are held by him, is of infinitely more consequence, than that in which they are held by any or all other beings. Thus too it presents such views of the unconceivable importance and worth of man, and of all men alike, that those who receive them will not, and cannot see thousands kept in degradation and ignorance to gratify the base passions of any man or number of men.

* * * * *

Facts also show that the gospel is favorable to liberty. The primitive church was formed by the principles of the gospel, and probably no other community was ever so purely democratical. Its early corruption will account for it without any detriment to my argument, that its effects on liberty in the Roman empire were not sufficiently marked to be available for my purpose. But when the Reformation broke forth, banishing the gloom and stupidity of the dark ages, and giving an aspect of life and freshness to the west and north of Europe; "even as we see after the rising of the sun in the morning, the foggy mists to be scattered abroad, the darkened night to be driven away, the smaller stars to lose their brightness, and the heaven to wax clear and beautiful and fair of hue, and men that before seemed blind with drowsy sleep, to awake and shake off their sluggishness at the clear shining of the glittering light"—when Christianity, restored to its primitive simplicity and power, was producing the effects which an old author thus beautifully describes; we find that it was doing much for liberty. We hear Papists continually charging Protestantism with making men insurrectionary and intractable. We hear King James saying, taught by Scottish subjects, "No Bishop, no King;" and in his usual profane and lubberly manner of expression, which I do not choose to copy, "Presbytery and Monarchy can never agree." We see the Low Countries throwing off the yoke of the greatest power in Europe, by one of the most furious and terrible wars that was ever waged. We see Scotland, long a scene of turbulence and anarchy and bloody feuds, gaining at once her civil, religious, and political liberties; reducing herself to order, and laying broad and deep the foundations of her future prosperity and happiness. In England,

we see the Puritans, standing up and standing alone, and resisting with astonishing constancy and patience, for eighty years, all the attempts that were made to destroy the little remains of English liberty; and when they could no longer endure the whole pressure of the enormous power of the crown, or tolerate its encroachments, we see them taking up their arms and putting a speedy end to the contest; and when, strange as it seems, in consequence of the infatuation of the Stuarts, this was not enough, we see them driving the second James from the kingdom, and forever excluding Papists from the throne. Thus the Puritans preserved and secured the liberties of England. For these men God had reserved this land, for purposes which I doubt not have grand connexions with the welfare of the world. Hither they came, and from them is derived all the liberty, and all the love of liberty, and all the means of continuing liberty, of which this country can boast. Having found, then, that Christianity in its nature is fitted to produce liberty; and having observed that liberty began to exist in Scotland immediately on its introduction; and that liberty in England, which was almost lost, began to be recovered and increased and firmly established in the same connexion; and that it was brought to this country and established here by men who were highly distinguished for their experience of its power: I conclude, with a great deal of confidence, that the liberty of Scotland and England and this country owes its origin to Christianity.

It will be seen by and by whether liberty has ever existed any where else or not. But at present I see another reason for considering pure Christianity as the parent of liberty. The love of freedom is indeed innate in man, but something more is necessary to qualify

him to be free. This Christianity produces, and in this sense she is the parent of freedom. Now if we spread out the world before us like a map, and look carefully over it, we shall discover that wherever pure Christianity is found, there also is found, not freedom perhaps, but always the materials of a free state. It is unnecessary to speak here of the countries which have just been mentioned. But the Waldenses always possessed such a character as qualified them to be free. The Protestants of France, who were massacred with infernal cruelty, and driven into exile in consequence of the revocation of the edict of Nantz, and who, on account of their situation, could never indeed be free, were yet always qualified to be freemen. Sober, intelligent, moral, industrious, skilful in business, they carried away with them the manufactures and the virtue of the land of their birth, and enriched with both those of their adoption. In the Protestant states of Germany, where the influence of Christianity is less considerable, a tendency to the same state of things is said to be very perceptible; the Protestants being far in advance of their Catholic neighbors in every thing which belongs to the character of freemen.

Now I do not hesitate to say, on the other hand, that the materials of a free state have no where existed, except in connexion with pure Christianity. Of course I mean to affirm, that no nations have ever been free except in the same connexion. In the cities of Greece and in Rome, there undoubtedly was freedom in a certain sense, but in no such sense as any sober and rational man attaches to the word at the present day. Athens contained about 20,000 inhabitants.* There was no law, and of course no order,

* There appears to be a mistake here: the population of Athens was much greater.—Ed.

no security of person or property, no domestic happiness: but there was idleness, dissipation, profligacy, vice and crime, almost, if not altogether, unparalleled. Their greatest and wisest men were in nearly every case either banished or put to death. An agrarian law was in continual operation—300 of the wealthiest citizens being required to defray all the expenditures of the state. The populace were thus left at liberty to spend their time in attending the great games, performing religious celebrations, visiting the theatres, seeing shows, and, above all, listening to their orators. The whole state of things is well described when Athens is called “a great mad-house,”—and the only good thing that can be said of her citizens is that they displayed the energies of mad-men. It was the best of all possible places for a demagogue, and almost the worst for any quieter and better man. In Rome there was more law, and less freedom. But not to pursue the subject further, for I have not time to do it, I venture to say that no person, who is qualified to judge, will assert that the citizens of Athens, or of Rome, or of any other ancient republic, were capable of enjoying rational liberty on an extended scale, or indeed on any. If this is admitted, I know not from what quarter of the world, or from what period of its history, those who would controvert my position would bring their facts. I consider it then as established, that rational liberty has never existed except in connexion with pure Christianity. I have one thing more to say. If Christianity produces freedom, it does also preserve it. It has long been a political maxim, that the first step of a nation is to conquest, that conquest brings wealth, wealth produces luxury, luxury corruption, and corruption ruin;—and this maxim has long held good; for the path of time is strewn with the wrecks of

nations, of whose history it is a correct epitome. But England has long possessed unexampled power and wealth, without discovering any symptoms of decay. The Radicals in that country cannot bring discredit on the cause, which, if it were possible, they would disgrace; while the considerate friends of reform—the great body of the wise and good in the nation—pushing forward their designs on constitutional principles steadily, and with continually increasing power, will, must, ultimately succeed;—and by rendering the government more free, will extend its foundations, increase its symmetry, and consolidate its strength. This striking peculiarity in the history of England, I consider myself authorized, by what has been said, to attribute to the influence of Christianity.

Now then if Christianity is pre-eminently adapted to destroy every species of oppression, to remove all the great obstructions to the progress of liberty; if Christianity and Christianity alone does produce, and foster, and perpetuate liberty; then most certainly the friends of liberty, if they are acting zealously and wisely, are united in great efforts to promote the universal diffusion of the gospel. But in truth they are not united on this plan, nor indeed on any other plan, for exerting a *moral* influence on the world. They seem not to be aware, that the sentence by which man is doomed to eat bread in the sweat of his brow, is so followed out in the scheme of providence, that no greater or more important good can be obtained except at the expence of a commensurate amount of effort. In free countries they are doing something. But in all others, the friends of liberty as such, seem to consider it as their course to wait for some favorable, but, so far as they are concerned, purely fortuitous concurrence of events, when they may take arms

and endeavor by force, as they did in France and in Spain, to give freedom to a people so thoroughly debased, that till they have undergone a moral revolution, they never can be free. Thus the cause of liberty is left by its friends, either to stand still, or to move forward of itself in spite of the systematic and vast opposition which it has to encounter. Events of the greatest magnitude are left to be produced without their proper causes. But we shall not leave our noble cause at this pass. If we turn to Christians—to men who love the gospel, and who derive their estimate of the importance of man and his mortal life from this source, we shall find them prosecuting a system of operations for the improvement of the human race that is truly grand and wonderful. We shall find that wherever on the face of the whole earth, Christians exist, there also exist little associations, comprising altogether millions of men, and women, and children, for the purpose of collecting and forwarding to great societies, the means of accomplishing their grand designs. These last are at work in this country, in India, and most of the countries of Europe: raising up and sending forth missionaries into every climate and to every species of wretched men, to spend their lives in labouring to introduce amongst them knowledge, and virtue, and freedom, and happiness, by establishing schools and preaching the everlasting gospel; translating as fast as possible into every language, and printing and circulating every year hundreds of thousands of Bibles, and millions of evangelical tracts; striving as I trust with resistless force to break the chains of the African, and raise him to the highest dignity of manhood; enfoldng the poor soldier and sailor in the arms of brotherly love, and seeking to win them to the paths of virtue; and endeavor

oring to reclaim the inmates of prisons and all other victims of vice. When I see the extent to which these efforts are carried, and the number of hearts and hands employed in them; I see that a mighty struggle is making in behalf of degraded and suffering humanity. When I consider the course of events, and find that progress is making,—that this glorious struggle is every year more extended, more powerful, and more efficacious,—and when at the same time I consider the promises of God; I am persuaded that it will issue in complete success. And having found that liberty attends in the train of our religion, I am equally and on the same grounds persuaded that she will become universal. I see too that the man who haughtily stands aloof and regards it with contempt, is in danger of being found guilty of despising the blessed and merciful work of God; and on the contrary that every person, however insignificant, who is heartily engaged in it, has cause to bless God for the spirit he possesses. Especially do I see that the members of the society which is assembled here to night, have cause solemnly and humbly to praise God, for having brought them into a relation to it so honorable and responsible as that which they sustain.

My Brethren, I have but one word to address to you. You have seen the result of a comparison of confessedly the noblest cause which unrenowned men are prosecuting, with that in which you are embarked. You are soon to be engaged in it more actively. Be looking abroad on our miserable world and into eternity,—and to the cross of Christ, and filling yourselves with his spirit. Be girding up your loins, and taking to yourselves the whole armour of God. And when you go forth to fight your short bat-

tle for God and man, may He go with you and prosper you; and when you are called off from the contest, may He receive you to himself and to his blessedness.

To the Editor of the Christian Spectator.

E. M., a correspondent in your last number, agrees with me in the opinion, that Edwards “does not hold the doctrine of Physical Depravity,” but supposes the method pursued by me to prove this point, is not warranted by Edwards’s language. In offering a few remarks further on this subject, I would premise, that imperfect and incorrect notions of Edwards’s views of *our representation in Adam*, are the principal source of disagreement respecting his opinions. His philosophical views on this subject are so diverse from those which commonly prevail—so foreign to all the ordinary conceptions of the human mind, that we are apt to let them glide from our thoughts, and to substitute our own, in the interpretation of his language.

Edwards then held the doctrine, that one being may, in the estimate of God and of truth, act in the act of another being. He did maintain that God in imputing sin to men proceeds not in every instance, on the principle of *strict identity*, but on the principle of his own sovereign constitution. His doctrine may be thus illustrated. I am not *strictly the same identical* being which I was many years ago, the substance of my body, perhaps of my soul, having often changed; yet by God’s sovereign constitution, I am even now held responsible for acts done many years ago, just as if the *strictest identity* had been preserved, in both body and soul. Thus, not *strict identity in re*, but a *constituted identity*, is the principle of the divine procedure. So, though Adam’s posterity are not in

the *strictest identity* the same being with Adam, yet they are esteemed and accounted, according to God's sovereign constitution, just as if they were the same being. Though, *most simply* considered, we are *entirely distinct and very diverse* from Adam, yet we are so united by an established law or constitution of the Creator, that it is with us as if we were *one* with him. Adam and his posterity being thus considered as "one moral whole,"—"one complex person,"—we are looked upon not only as transgressors of the same law, but as having committed in God's estimation the same transgression of the law, in number and in kind, as Adam. In a word, according to Edwards, we all, in the estimate of God and of truth, acted in Adam's act, and did what he did. If therefore Adam did knowingly and voluntarily transgress the law of God, then we, being as truly Adam in God's estimate as Adam was himself, did also in the same act, knowingly and voluntarily transgress the law of God.

The guilt of this act of Adam's posterity, the act done by us in Adam's act, as being one with him, Edwards calls "the guilt of the original apostasy,"—"the guilt of the sin by which the species first rebelled against God,"—"the guilt of Adam's sin,"—"the participation of Adam's sin,"—"the imputation of Adam's sin," &c.

To all this I understand E. M. to express his full assent. Thus he says, giving Edwards's views, "They [Adam's posterity] are considered as existing *with* him, and sinning *with* him." "Precisely the same sin which was imputed to Adam was imputed to them." "Such he [Edwards] supposes to be the connection between Adam and his posterity, that *his* sin and *their first* sin are one and the same sin; his sinful disposition and their first sinful disposition are one and the same disposition."

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But E. M. asserts, and this is what I deem incorrect, that "so far was President Edwards from supposing that the only *guilt of man* when he comes into the world is *the guilt of Adam's sin*, in distinction from *the guilt of having a corrupt heart*, that he represents the last named guilt as existing *first*." According to this assertion, the reader will notice that Edwards held that men have two sorts of guilt, the first named being *the guilt of Adam's sin*, and "the last named" the guilt of having a corrupt heart. I might here ask E. M. where does Edwards distinguish, not the evil disposition, but the *guilt* of the evil disposition, from the *guilt* of Adam's sin? But let us attend to his proof on this topic. The amount of it is, an assertion of Edwards that "the evil disposition is first, and the charge of guilt consequent, as it was in the case of Adam."

Now if, as E. M. appears to understand the phrase *evil disposition*, in this instance, it means a disposition which has guilt pertaining to it independently of our connexion with Adam, or of what Edwards calls the guilt of Adam's sin, then it will follow, not that I have misrepresented Edwards in saying that the only guilt of the evil disposition is the guilt of Adam's sin, but that Edwards contradicts himself. For he does assert abundantly, as I had shown, that *all* the sin and the *only* sin of men at their first existence, is the sin of Adam's sin; that their guilt is *one* and *simple*," &c. But before we charge contradiction so gross upon Edwards, the inquiry arises, whether by *evil disposition*, he means a disposition which has guilt in itself independently of what he calls the guilt of Adam's sin? On this point I appealed to Edwards's definitions of his own terms; and I would ask, by what authority such definitions are to be disregarded by the interpreter of his language? How is it that when Ed-

wards tells us, that by an evil propensity, &c. he means that which *tends* to MORAL EVIL, he is not to be believed? With this import of the phrase, it is easy to see how the disposition is first, and the entire charge of guilt consequent, as it was in the case of Adam.

But on this point, the language of Edwards in the very passage cited by E. M. is absolutely decisive. He says, "the first being of an evil disposition in the heart of a child of Adam, &c. is not to be looked upon as a consequence of the imputation of that first sin, any more than the full consent of Adam's own heart in the act of sinning; which was not consequent on the imputation of his sin to himself, but rather *prior* to it in the order of nature." I ask, was there *any* sin or guilt in Adam's consent of heart, except *his sin*? But according to Edwards, *prior* to the imputation of *his sin*, this consent of heart existed: Here then in the case of Adam was the full consent of heart having no sin in it, abstractly from and prior to the imputation of *his sin*. But as it was in the case of Adam, so in ours.

Again: In what absurdity is Edwards involved, if we understand him as does E. M. According to E. M., Edwards speaks of an evil disposition having guilt in it, independently of the guilt of Adam's sin; and teaches that the *guilt* of the evil disposition is *first*. Now so it was in Adam; that is, Adam had an evil disposition, with guilt in it, independently of the guilt of his sin.

This is not all. Edwards says, "the evil disposition is first, and the charge of guilt consequent." Has then the evil disposition, according to Edwards, guilt in it which is not charged, viz. the guilt of a corrupt heart, and also guilt which is charged, viz. the guilt of Adam's sin; and is this what Edwards means when he says, "the evil disposition is first, and the charge of guilt consequent." Sin

in the disposition prior to the charge of guilt, and the charge of guilt consequent!

But E. M. himself asserts all that I maintain on this topic. He says that, according to Edwards, Adam's sin and the first sin of his posterity are one and the same sin. How can this be, and yet it be true, as E. M. asserts in the passage before quoted, that according to Edwards, the *first* guilt of Adam's posterity is the guilt of having a corrupt heart, in distinction from the guilt of Adam's sin?

But while E. M. thus supposes Edwards to ascribe a *double guilt*—*the guilt of Adam's sin* and also *the guilt of having a corrupt heart*, to Adam's posterity, let us hear what Edwards himself says. "If any have supposed the children of Adam to come into the world with a *double guilt*, one *the guilt of Adam's sin*, another *the guilt arising from their having a corrupt heart*, they have not so well conceived of the matter." Is not this in palpable contradiction to the assertion of E. M., and will he excuse me, if I say that in representing Edwards as maintaining the doctrine of a *double guilt*, he has not so well conceived of the matter?

Yours, &c.

T. R.

P. S. The reader will perceive that on the principle that we are *one* with Adam, there can be no difference in manner, form, or nature, between his first sin and our first sin; but that, fortunately for Adam, while his posterity were one with *him*, he was not one with his posterity. The rule is defective *quoad hoc*—it does not work both ways.

To the Editor of the Christian Spectator.

IN HIS DISCOURSES on the Nature of Sin, and in his INQUIRY, on the same subject, Professor FITCH has labored to prove, what I should sup-

pose would require no proof, except a clear understanding of words, that sin is, in all cases, reducible to the act of a moral agent, in which he violates a known rule of duty—a description which is more briefly expressed in the scripture declaration, “Sin is the transgression of the law.” And that sin is not imputed, when there is no law, is the declaration also of Scripture. In these points we shall agree; and I shall also agree that the opinion, that we *sinned* in Adam, is not correct; nor is it correct that Adam’s sin is imputed to his posterity. But on some other points I have my doubts respecting the correctness of Professor F.’s theology.

He admits that men have *souls*; and that the word *heart* is used in Scripture as synonymous with it. By this word, I have always understood that immaterial or spiritual being which is the source of the intellectual and reasoning powers of man, and that which renders him a moral and accountable being. This immaterial being or principle I have always supposed to be something distinct from matter, and that it may exist independent of it. This being I have always supposed to be the seat of the moral powers and affections of man, and that it has a constitution in which affections, good or bad, may have a permanent subsistence. Hence I have supposed, and on the authority of Scripture too, that in the unrenewed state of man, the soul or seat of the affections is alienated from God, and uniformly disposed to transgress his law, or, to use Professor F.’s phraseology, inclined to *put forth wrong volitions*; and that when this seat of the affections is renewed by the Holy Spirit, it is disposed to put forth holy volitions.

But I learn from Professor F., that “total depravity consists in nothing else than in all the continued volitions of the agent being actually wrong;” and he denies that

any disposition, itself moral, which is supposed to influence the agent to a given resolution, is itself, in its origin and continuance, at all distinct from a determination of the will in the agent. He attempts to prove that there is no seat of sinful affections, or, to use his own words, that there is in man *no fountain, cistern, or reservoir*, of evil affections which is to be purified in regeneration—and the frequent repetition of these words with a kind of emphasis that carries an air of triumph shows that he feels very confident of the superiority of his reasonings and opinions. Then to complete his theory, he affirms that the only change of heart in men known or required in the Scriptures, is, a change of volition, or choice—a change of determination from preferring the gratification of himself to prefer the gratification of God.

Now, Professor F. must consider the *will* itself to be the *soul*, or the soul itself must consist of a *series of volitions*, or upon his theory, the soul of man can have no connection with the moral character of man. This inference results necessarily from the position that there is *no fountain of evil affections*, but that *all sin consists in wrong choices or volitions*.

Again; he affirms that a change of determination, choice, or volition, is all the change of heart known or required in the Scriptures. But each volition, choice, or determination of the will, is a *distinct act*, and if such choices or volitions spring from no common fountain, they can have no connection with each other. It results necessarily from this reasoning, that in regeneration, each volition is to be separately changed, and there must be as *many regenerations as there are volitions*.

This, Sir, appears to me sound logic, and the inferences to be fairly drawn from his own premises.

EXAMINER.

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IN his DISCOURSES on the Nature of Sin, and in his INQUIRY, on the same subject, Professor FITCH has labored to prove, what I should sup-

pose would require no proof, except a clear understanding of words, that sin is, in all cases, reducible to the act of a moral agent, in which he violates a known rule of duty—a description which is more briefly expressed in the scripture declaration, “Sin is the transgression of the law.” And that sin is not imputed, when there is no law, is the declaration also of Scripture. In these points we shall agree; and I shall also agree that the opinion, that we *sinned* in Adam, is not correct; nor is it correct that Adam’s sin is imputed to his posterity. But on some other points I have my doubts respecting the correctness of Professor F.’s theology.

He admits that men have *souls*; and that the word *heart* is used in Scripture as synonymous with it. By this word, I have always understood that immaterial or spiritual being which is the source of the intellectual and reasoning powers of man, and that which renders him a moral and accountable being. This immaterial being or principle I have always supposed to be something distinct from matter, and that it may exist independent of it. This being I have always supposed to be the seat of the moral powers and affections of man, and that it has a constitution in which affections, good or bad, may have a permanent subsistence. Hence I have supposed, and on the authority of Scripture too, that in the unrenewed state of man, the soul or seat of the affections is alienated from God, and uniformly disposed to transgress his law, or, to use Professor F.’s phraseology, inclined to *put forth wrong volitions*; and that when this seat of the affections is renewed by the Holy Spirit, it is disposed to put forth holy volitions.

But I learn from Professor F., that “total depravity consists in nothing else than in all the continued volitions of the agent being actually wrong;” and he denies that

any disposition, itself moral, which is supposed to influence the agent to a given resolution, is itself, in its origin and continuance, at all distinct from a determination of the will in the agent. He attempts to prove that there is no seat of sinful affections, or, to use his own words, that there is in man *no fountain, cistern, or reservoir*, of evil affections which is to be purified in regeneration—and the frequent repetition of these words with a kind of emphasis that carries an air of triumph shows that he feels very confident of the superiority of his reasonings and opinions. Then to complete his theory, he affirms that the only change of heart in men known or required in the Scriptures, is, a change of volition, or choice—a change of determination from preferring the gratification of himself to prefer the gratification of God.

Now, Professor F. must consider the *will* itself to be the *soul*, or the soul itself must consist of a *series of volitions*, or upon his theory, the soul of man can have no connection with the moral character of man. This inference results necessarily from the position that there is *no fountain of evil affections*, but that *all sin consists in wrong choices or volitions*.

Again; he affirms that a change of determination, choice, or volition, is all the change of heart known or required in the Scriptures. But each volition, choice, or determination of the will, is a *distinct act*, and if such choices or volitions spring from no common fountain, they can have no connection with each other. It results necessarily from this reasoning, that in regeneration, each volition is to be separately changed, and there must be as *many regenerations as there are volitions*.

This, Sir, appears to me sound logic, and the inferences to be fairly drawn from his own premises.

EXAMINER.

MISCELLANEOUS COMMUNICATIONS.

LARGE CITIES.

I WAS much interested with Mr. Patton's sermon on this subject, and gratified also by the circumstance of its being published in the *National Preacher*. So wide spread an appeal on the subject will give it an interest which has hitherto been unknown. It will make the Christians of large cities realize more of their responsibilities and their privileges, and awaken them to new efforts, when they see the eyes of the whole nation thus expressly called to watch their movements. And Christians out of the city will also feel themselves called to take more concern in the progress of religion in our large towns, and to pray more fervently for the Holy Spirit to be poured out from on high upon those great fountains of influence. The effect of large cities upon the men of business who resort to them from the country is only hinted at in the discourse. But let me ask a citizen of Massachusetts how vast an influence Boston has exerted upon the country-towns in this way. Hardly an obscure place can be found in which some enterprising merchant or intelligent representative has not been poisoned with Socinianism in this way. And in New-York the theatre exerts its influence upon almost every countryman that visits the city. Persons who at home maintain a character for sobriety and respectability which utterly precludes a resident of the city from such scenes, yet are always led to visit the theatre when they go to New-York, and they carry home the idea that they have displayed a wonderful independence in so doing. Indeed one cannot deny that it requires no small hardihood in a person of religious education to venture so near the brink of

the bottomless pit. The last time I was in the city, I fell in company with a very respectable gentleman to whom an amiable but rather a vain cousin from the country, (who I happened to know, when at home, was much devoted to her growing family,) was boasting that she had been at the theatre the preceding evening. After declaring her satisfaction at such an opportunity she asked her friend how often he and his wife went to the play. With a little embarrassment lest he should wound the lady's feelings, he replied, "we never think of going unless it is once in a great while to accompany some friend from the country." I hope she took the hint.

But I very much fear that a much broader hint would be lost on another class of persons, who drink in the poisonous influence of the city. I refer to those young men, of all employments, who make it a point to go once to the city, and stay long enough to visit the theatre two or three times, besides other places of resort, and by way of finishing the influence of these things, spend a Sabbath which they divide between the Romish Cathedral and the Universalist meeting. The process of conversion is rendered so easy, by a visit or two to the theatre and other scenes of vice, that it does not take more than one sermon to send them home confirmed universalists.

There is another view, in which a revival of religion in a large city presents itself to us in the country. It is in the influence of city habits, upon the young men of the country who go there to reside, as clerks, apprentices, &c. The number of such cases is immense and continually increasing. They include the brightest and most enterprising of our youth. And yet how

large a proportion of them partake of the perverted moral influence of large cities. Of the great numbers of my acquaintance who have gone to New-York within five years, I do not know one who has become a Christian, or even a Sabbath School teacher. But I do know of many who have already cast off the salutary fear of sin which they carried from home. And a number of parents are yearly called to mourn over the profligacy of their children, induced by the corrupting influence of a large city.

The Sabbath School presents a field of labor in which we in the country can lend a hand to our brethren of the city. It is by inducing young men who go from the country to become Sabbath School teachers. This is undoubtedly the best guaranty we can have for the morals of those who are not pious. It brings them into immediate connexion with *safe* companions of their own age, and furnishes them with a passport to the attentions of those who will prove real friends, and friends in need. And when we hear how many teachers become pious every year, we cannot but feel that we direct our young friends to a place which there is reason to hope may to them also prove the gate to heaven. I do not know that the city schools profess to exclude from this privilege any who are moral, on the ground that they are not pious.

Riding along in my wagon alone the other day, I overtook a young man on foot, and as is my usual practice, gave him an invitation to ride with me. I have found so much pleasure in this way, that I cannot help recommending it to other travellers. It has given me many opportunities to drop a word of advice to the young clerk or apprentice. And not unfrequently I have had the privilege of giving about the amount of a cup of cold water to some wayfaring pilgrim,

who will be acknowledged as among "the least of these my disciples." Such was the case in the present instance. On inquiry, I learned that he had just finished his apprenticeship in New York, and was on his way to visit his widowed mother in the country. He told me that a large proportion of the apprentices and journeymen of his acquaintance were dissipated, that when a young man came from the country, the first step was to go to the theatre, the next to the porter-house, and the third to the brothel. He said that in the small circle of his acquaintance, he did not know one young mechanic who was a teacher in the Sabbath School. He considered a connection with the Sabbath School as the best preservative for a young man going to the city. He had been a teacher during his whole residence, and had found the meetings and labors connected with that employment, to be his principal comforts. He had derived some worldly advantage from the friendships formed there, but what he valued more was the religious improvement which he had found. He considered his fellow teachers to be his best friends, and had no doubt they would prove themselves so, if he should need their friendship in the hour of trouble.

Let me beg of parents, and ministers, and all Christians, that they will take special pains to introduce their young friends who go into the city to reside, to the Sabbath School, as the best guaranty of their moral safety. Their services are much wanted in these schools, and by so doing they may greatly aid their city brethren in their efforts to stem the torrent of vice and iniquity, and to introduce the holy religion of Jesus among those who are soon to have the control of that vast community.

And as "Prayer and pious talking will do any thing," would it

not be highly proper for all the prayer meetings in the country to have a special remembrance of our large cities? If all the praying hearts in our land were fervently engaged in their behalf, those fountains of guilty influence would be healed, and would send forth continual streams to make glad the people of God.

S. D.

WANE OF THE TURKISH EMPIRE.

IN a letter from an American in Constantinople I lately noticed the following remark—that that devoted city “seemed to be given over to three instruments of destruction; fire, the plague, and the sword.” This remark reminded me of a kind of prediction of the late Dr. Trumbull. In a sermon which he preached at the beginning of the present century in which he reviewed the history of the century which had then just closed, after speaking of the downward destiny of the “Romish Antichrist,” he speaks of the great seat of Mahomedan power as follows.

“The Turkish empire, the other great opposer of God and persecutor of the saints, will fall with the harlot of Babylon. The judgments of God in the century past, and at present, are remarkably upon it, and it is not less rapidly declining than the papal interest. Constantinople has been eighteen times on fire, the last century, in which more than 120,000 houses, besides other buildings, were burnt, with 3000 inhabitants. In 1750 it was visited with the plague, in which it lost 7000 people. The next year it was almost destroyed by an earthquake, in which 3000 more perished. Other principal cities and extensive countries have been overthrown, and in a manner ruined, by earthquakes. In 1752, the city of Adrianople, the second in opulence and population in the empire, was the greatest part of it destroy-

ed by an earthquake. In 1754, Grand Cairo had two thirds of its buildings shaken down, and 10,000 people swallowed up. In 1755, Fez, in Morocco, was half destroyed by an earthquake, and 12,000 Arabs were buried in its ruins. A few years since, that part of the country was almost desolated by the plague. The plague at several times, in various parts of the empire, hath swept away vast numbers of its inhabitants. Russia has made important conquests within it, and greatly impoverished and weakened the Turks. The French, in their invasion and conquest of Egypt and the adjacent countries, have slain a prodigious number of people.”

The empire still exhibits a similar history. The reader of the newspapers since the commencement of the present century, will remember frequent accounts of wasting pestilence and conflagration, and earthquakes, in various parts of the empire; and not to mention these, there have been political changes and revolutions which have successively weakened the power of the realm. Such were the revolutions of 1807 and 8, in which, within the compass of a few months, two Sultans were deposed and a third placed upon their unstable and despotic throne. Such was the revolt of Ali Pacha, which withdrew from the government between one and two millions of subjects, with half a million pounds of revenue. Recently the Porte has been reluctantly compelled to relax its grasp on Wallachia and Moldavia. Egypt has long been regarded as of doubtful loyalty, and still adheres to the empire apparently more from motives of present interest than from any permanent principle of attachment. The late disorganization of the Janizaries has been attended with the destruction of a great number of those formidable instruments of

Mahomedan despotism ; the present war of Greece is supposed to have wasted the lives of more than 200,000 Turks ; and has become the means of uniting the three great powers of Christendom against them ; a union which, according to present appearances, threatens the political existence of the empire.

These are some of the symptoms of the decay of the power of the false prophet ; and though from such data we cannot certainly reason respecting the purposes of God, yet it does seem as if he designed ere long to remove out of the way, that great barrier to the spread of Christ's kingdom through the earth.

OBSERVER.

P. S. Just as I had finished the last sentence, news comes of the entire destruction of the Turkish fleet by the combined fleet of the English, French, and Russians, and at this moment bells, bands of music, and the shouts of citizens, fill our streets with rejoicing for the Greeks. May God grant that this may be one great step in that design of which I have spoken above.

PASCAL'S PROVINCIAL LETTERS.

PERMIT an individual, through your medium, to call the attention of the public, and especially of booksellers, to the expediency of an American edition of the above work. I believe it is not to be found in our bookstores, and the English edition is extremely dear. I know of but one copy in this country, procured a few years since from England. The object of the book is professedly to unveil Jesuitism ; but it is to all practical purposes at the present day, a most admirable antidote to Popery, though written by a Catholic. And such an antidote is now needed in some parts of this country, as very special efforts are now making, and with some success, to make proselytes to that re-

ligion. The work too is well worthy of an edition here on the score of its literary and historical merits. It is the finest production of confessedly one of the first geniuses that ever wrote. The wit by which it is enlivened, is at once innocent and inimitable. I have no doubt of the ready sale of a tolerably cheap edition. It ought to be within the reach of all reading men, and every clergyman especially should have it. For a knowledge of the dark, intriguing, and hypocritical part of which human nature is susceptible, this is the book. The style in which it is written is excellent, and the whole tenor of the work such as a Protestant would approve.

V.

To the Editor of the Christian Spectator.

THERE is unquestionably too much reason for the remarks of your correspondent Antipas, in the Spectator for November, on "the defects of academical education, as they apply to the existence and growth of piety in students." I rejoice that the subject has fallen into the hands of one who, judging from the spirit he manifests, will not rest satisfied until the moral culture of students shall take that precedence of intellectual culture, which the Christian religion demands.

In efforts to accomplish this desirable change, however, it is important that the deficiencies of College Faculties in the religious instruction of students should not be exaggerated. "Respecting the degree of attention, which moral culture, on evangelical principles, is accustomed to receive at the common places of education, I am not aware," says Antipas, "that it is ever undertaken *systematically*, except so far as the exhibitions of the pulpit may be of this character." I can speak with confidence only in regard to one of the col-

leges of our country. But in that one, justice requires that it should be stated what measures are adopted for the moral culture of the students, that the public may judge whether they are systematic. Besides the regular preaching in the College Chapel on the Sabbath, there is a religious meeting every Thursday evening, at which all the students are invited to attend. Every other week the President conducts this meeting, and delivers a regular, though extemporaneous discourse. The same is done each alternate week by the Professors in rotation. On Saturday evening, once in a fortnight, a meeting is appointed for the church, to be conducted by some member of the Faculty. The monthly concert is carried on by the officers of the college in succession; and he who conducts the meeting is expected to make special efforts before hand to prepare himself for the occasion. At the commencement of each term, the secretary of the Faculty hands a card to each member, containing a list of all the regular meetings he is to conduct during the session, and the time of their occurrence, and for those meetings each individual feels himself alone responsible. Besides these meetings, there is one holden weekly by the Faculty, solely for the purpose of learning the religious state of the college, devising means for the moral culture of the students, and praying for the divine guidance and blessing.

To provide for personal religious instruction, the students of the three lower classes, at the commencement of the year, are divided among the professors and tutors, so that each man shall have nearly an equal share. To that number, which falls to an individual, he is expected to pay particular attention, to learn their spiritual state by frequent conversation, to warn backsliders, to exhort the impeni-

tent, comfort the feeble minded, and to encourage those in whom piety appears in vigorous exercise. The officers are expected to appoint Bible classes in their several divisions during such a portion of the year as they shall judge expedient. The particular oversight of of the senior class, as to their spiritual concerns, belongs to the President.

Antipas says, that the condition of academical honours is, if he mistakes not, "*exclusively intellectual excellence.*" In the laws of one of our colleges, however, I find it written in regard to appointments for Commencement, that "in making such selections, as in awarding all other literary distinctions, special regard will be had to the moral conduct, punctuality, and orderly behaviour of the students, as well as to their classical attainments." And I am sure that this section has been thought binding upon the faculty of that college, and in making their appointments, they have had regard to the moral conduct, taking the term "moral" in a sense so wide, as to include the religious character. To make piety, however, the leading requirement in assigning college appointments, would be a more difficult task, than those who have had no experience on the subject imagine. Nor do I believe on any plan, it would add very much to the piety of a young man, to crown him very profusely with college honours. Facts show us alas! that you can scarcely take a surer course to lower the standard of his religion. The difficulty of which Antipas complains, under this head, can be avoided only by abolishing the existing system of college honors. Is not the day at hand, when the leading institutions of our land will have the courage to rid themselves of a scheme that fosters some of the worst passions of the human heart?

A—h—t.

To the Editor of the Christian Spectator.

I WAS glad to see the paper of ANTIPAS in the Christian Spectator for November. The degree of truth it contains, as well as the spirit with which it was written, will not, I trust, be unheeded. The writer appears to me, however, to have wanted a sufficient acquaintance with facts, as to the actual attention to religious instruction in our Colleges. I read his remarks with a reference to the particular College with which I am best acquainted. To that they did not appear to be applicable in their full extent; and I presume they will be found to be similarly inapplicable to others.

The "charge" he brings against Colleges is, "That *intellectual culture* uniformly takes precedence of *moral culture*; and that moral culture is rarely, if ever, undertaken *systematically* on the principles of Christianity." The first part of the charge he thinks is substantiated by a simple appeal to "the condition of academical honors,—which, if he mistakes not, is exclusively *intellectual excellence*."

By intellectual culture taking precedence of moral, I suppose Antipas to mean, either that more time is devoted to literature and the sciences than to instruction in religion; or that learning is held up to the view of the students as of more importance than piety; or else simply, that religion does not receive that prominence which it should receive, in the midst of all human pursuits, and is not made the subject of that frequent and impressive inculcation, in season and out of season, which its importance demands. In the first of these senses the writer surely does not mean to be understood; the second is inconsistent with the character of the men who compose the faculties of most of the American Colleges, and so far as my acquaintance extends, is not agreea-

ble to fact: if he intends to be understood in the third sense, then I fear there is too much ground for his complaint. Who indeed, that has the care of souls, is not deficient in this respect, whether he be a College professor or a parish minister? Yet it is true in regard to Colleges, that as the promotion of piety in them is peculiarly important, so there are peculiar temptations to neglect it. In this light the subject is one of more than ordinary interest, and is worthy of the best zeal of Antipas. I should be glad to see an essay, written with the most mature reflection, not only on the importance of religion in these institutions, but on the best means of promoting it. There are peculiar difficulties in the way of this object which are not apt to be obvious to those who look at it from a distance. That peculiar relation between a minister and his people which makes them so accessible to his counsels, is scarcely felt to subsist in a College. The young men come together from various parts of the country, and from various denominations, strangers to their instructor, as well as to one another, and by the time he becomes well acquainted with them and understands their peculiar prejudices and habits, they have passed beyond his influence. Their influence, too, upon one another—I speak of those who are not religious—is such as to hinder rather than to favor personal intercourse with them on the subject of religion. Again, some of our Colleges by their original constitution, and others by an implied pledge to the public, are bound to use no sectarian influence. Their pupils are of various denominations, and their friends at home are keeping a jealous watch over them, lest they should be proselyted from the tenets in which they have been educated. This is another circumstance which embarrasses the sub-

ject of religious instruction in Colleges: it is a circumstance which creates a frequent doubt, probably in the mind of a conscientious professor, as to the kind and degree of religious influence he is permitted to exert. But these things, though they tend to embarrass the faithful discharge of duty, do in no degree excuse the neglect of it. They are not mentioned as an apology for such neglect, but only as matters of fact which should not be left out of view in a considerate discussion of the subject of Antipas's paper.

In respect to the condition of College honors, Antipas appears to be under a wrong impression. It is not true of all, I presume it is not of any, of our Colleges, that they profess to bestow their laurels on "intellectual excellence" merely. The candidate for honor may not be, as he supposes, an "infidel or a pagan" and "have no small luxuriance of vice about him" and yet be honored with the same distinction to which his attainments as a scholar simply might entitle him. In the College of which I was a member, so well understood was the influence of moral character on the distribution of appointments, that it was a subject of complaint; and one ambitious candidate, who was known to be secretly wicked then, as he has been openly wicked since, actually affected piety, with a view to raise himself in the estimation of the Faculty. With this fact in view, what higher place among the qualifications for Collegiate distinction, would A. give religion or morality. And if it were practicable to set up an inquisition to test the hearts of students, would he think it expedient publicly to crown a young man and "reward him openly," with academical distinctions, for his faithfulness in his closet rather than at his desk; and this too for the purpose of promoting in him, and in others, the

unambitious graces of the Christian. While literary honors are bestowed at all in our Colleges, it must be admitted, I think, that they are bestowed on proper principles. Whether it would not be well to dispense with them altogether, is a question I shall not at present examine.

The second position in the charge which Antipas brings is, "that moral culture is rarely if ever undertaken *systematically*." How this may be in respect to the Colleges generally, or how much may be meant by the term systematic, I cannot tell. In the College to which I have referred, I am not aware that there is any digested *system* of religious instruction and influence. The students are strictly required to attend public worship in the Chapel—or elsewhere if they belong to other denominations. The Professor of Divinity is expected, and I believe required by the laws of the College, to preach about half of the time on the Sabbath in a systematic course of Theology; so that during a four years' residence, the attentive student will have heard a discussion of all the fundamental doctrines of the word of God. The remaining portion of time may be devoted to miscellaneous and practical subjects. It is this requisition which has given to the world one of the most popular systems of divinity it has ever enjoyed. Besides the instructions of the pulpit, there are several stated meetings in the week, some of which are conducted by members of the Faculty. Two of these meetings have been regularly continued for probably more than half a century, and have often been, as the writer well remembers, places of the deepest interest. The labors of the Faculty are not confined to meetings. It is but justice to some of them to say, that they have sought out such as were accessible to personal religious coun-

sel, and have spent hours in this way, which they have taken from necessary exercise and rest. Their labors have not been lost. Their good effects have been visible in the general sobriety of the College: they have been evidently blessed also in numerous revivals of religion. The history of the College, as it relates to these seasons of refreshing, would be a document interesting to Christians. I have not the means of preparing such a document, but with such facts as I have I will bring this paper to an end,—which I designed, when I began, should be only a paragraph.

There was a revival in this College in 1783,—of the fruits of which, *thirty-one* were added to the College church. At the commencement of this revival the church had but *one* member among the students—a solitary witness for God in the midst of abounding irreligion. Well might the Professor of Divinity add to the record which he made of this accession, "*laus Deo.*" There was another great revival in 1801—2. *Sixty two* of the subjects of this revival joined the church in College. Others probably delayed making a profession till after they left College, or preferred to join other churches, where their friends resided. The same is true, no doubt, of all revivals in a College. In an account of this revival by a member of the Faculty, published in the *Panoplist*, I find it stated that "upwards of eighty appeared to be deeply interested in their salvation." The revival did not then appear to be subsiding. There was another revival in 1808, another in 1813, another

in 1815:—these together added to the College church between sixty and seventy. There were revivals also, in 1818—1821—1822 and 3—1825—1827. Of the revival of 1821 I can speak from personal knowledge. The church was increased from about fifty members to upwards of a hundred. The class which was graduated that year, entered College with about twelve or fourteen pious members; it left it with about thirty-five.

A College is I know too often a cold place. Yet it is not necessarily so. Its chill atmosphere does not necessarily have that shrivelling effect on the piety of the student which Antipas speaks of as its invariable result. On the contrary, the pious members of the class which I have mentioned, seemed to me through every stage of their education, to be coming nearer to the stature of perfect men in Christ. They became more fixed in every religious principle—more fitted for "that great work to which they were destined," and more devotedly bent upon it. Two of the members of that class are now missionaries in the Sandwich Islands; another is in Palestine; and another, on the same errand of love, is in the land of the Turk—exposed to the sudden vengeance which it is feared may wreak itself on all the Christian residents in the Ottoman capital, for the late destruction of their navy. May the God of Jacob be his refuge: and may He raise up many such to be like him a blessing to our Colleges, and a blessing to the world.

ALUMNUS.

THEOLOGICAL COLLECTIONS.

PASCAL'S THOUGHTS ON RELIGION.

BLAISE PASCAL, who is best known as the author of "*Provincial Letters*," was a native of Auvergne in France. He was born at Clermont, in that province, on the 19th of June, 1623. His father was a superior man, of noble birth, and of extensive knowledge; and was carefully attentive to the education of his family. The young Pascal very early developed a mind of more than ordinary power. He was particularly delighted with subjects of scientific research; so much so, that his father, fearing he would be wholly absorbed with these pursuits, to the neglect of classical learning, positively forbid his studying mathematics till he should have mastered Greek and Latin. But the prohibition was ineffectual: he secretly devoted his play-hours to the forbidden studies; and, at length, his father, finding his ardor was not to be repressed, removed his restraints, and afforded him every facility for engaging in his favorite pursuits. The consequence was, that he soon acquired a high celebrity as a mathematician. The results of his investigations, which, at different times, he communicated to the public, attracted the attention of the learned, and particularly a treatise on Conic Sections, which he published at sixteen years of age, was commended by Descartes as a production worthy of a much older intellect.

He pursued these studies, with a severity which impaired his health, till, at the age of twenty-four, a paralytic shock led him to serious reflection on the subject of religion. From that time there was a change in his religious feelings; but as he still mingled in the gay society of Paris, where he then resided, he did not become thoroughly religious

till a new event occurred in the providence of God, which gave a deeper cast to his religious character, and changed the whole complexion of his life. He was passing a bridge on the Seine in a coach and four, when the horses becoming unmanageable, precipitated themselves from the bridge, but happily left the coach standing on the very verge. "It was after this event," says his biographer, "that Pascal's religious impressions regained that strength which they had in a degree lost. His natural amiability of temper,—his ready flow of wit,—the fascinations of the best circles of Parisian society, and the insidious influence of well applied flattery, had, previously to this accident, succeeded in cooling, in some measure, the ardour of his piety, and had given him somewhat more of the air of a man, whose hopes and whose treasures were to be found within the limits of this transitory and imperfect existence. But this providential deliverance from sudden death, led to a very decided and permanent change of character. He regarded it as a message from heaven, which called on him to renounce all secular occupations, and to devote the remainder of his life exclusively to God. From that time, he bade adieu to the world. He entirely gave up his habits of general visiting, and retiring altogether from merely scientific society, retained only the connection which he had formed with a few religious friends of superior intellectual attainments and devotional habits. In order to accomplish this the more effectually, he changed his residence, and lived for some time in the country.

"He was now about thirty years of age; and it was at this time that he established that mode of life in which he persevered to the last:

He gave up all search for earthly pleasure, and the use of all indulgencies and superfluities. He dispensed as far as possible with the service of domestics. He made his own bed, and carried his own dinner to his apartment. Some persons may be disposed to consider this as a needless and ascetic peculiarity. Nor is it attempted here to justify the stress which he laid upon these minor and comparatively unimportant matters; but be that as it may, every one must admire the elevated piety with which these peculiar notions were associated, and the principle on which these acts of self-denial were performed. Prayer, and the study of the Scriptures, became the business of his life, in which he found inexpressible delight. He used to say, that the Holy Scriptures were not a science of the understanding, so much as of the heart; and that they were a science, intelligible only to him whose heart was in a right moral state, whilst to others they were veiled in obscurity. To this sacred study, therefore, Pascal gave himself, with the ardour of entire devotion; and his success in this line of study was as eminent as it had been in matters of general science. His knowledge of the Scriptures, and his facility in quoting them, became very great. It was quite remarkable in that day. His increasing love for the truth of religion, led him also to exercise readily all the powers of his mind, both by his pen, and by his very great conversational powers, in recommending religion to others, and in demolishing whatever appeared likely to oppose its progress, or to veil and to deform its truth. An opportunity of the very first importance shortly afterwards occurred, which called forth the exercise of his splendid talents and extensive knowledge in that way which he most especially desired.*

* Craig's Memoir.

The circumstance here alluded to was the well known persecution of the Port Royal Monastery by the Jesuits. This institution had acquired much celebrity by the purity of its manners and the learning of its inmates. Here also a number of men of excellent talents, "disgusted with the world," had come to dwell together, in a retired mansion, in the same neighborhood. They devoted themselves to the instruction of youth, and to the preparation of elementary works of literature and science. It was this celebrity of their schools and their books which excited the envy of the Jesuits against them. The Jesuits were themselves the monopolists of the instruction of youth, both in literature and religion, and though they made the creed of the Port Royalists the pretext of their opposition, (which was the creed of the Jansenists, too pure indeed for the corrupt faith of the Jesuits,) yet the true stimulus of their hostility was their jealousy of the Port Royal learning. It was in this controversy that Pascal sent forth, successively, in the course of three years, his celebrated Letters.

The effect of these letters was very great. "The whole edifice of the reputation of the Jesuits fell before the power of Pascal's genius. Their boldest casuists fled from the two-edged sword of his manly and honest sarcasm. An universal clamor rose against them. They were on every side regarded as the corrupters of morals; and after having in one or two pamphlets most unwisely and vainly endeavored to justify the system of casuistry which Pascal had exposed, they were compelled for a time to shrink before the scourge with which he had chastised them."

The last and most important work undertaken by Pascal, was that which gave being to the volume of his "Thoughts." This was a work on the truth of the Christian sys-

tem, and its adaptedness to man. The plan was philosophical, and very comprehensive. He proposed to begin with an examination of man, showing him his weakness, his ignorance, and his misery; and his consequent need of a divine revelation. He would then carry the inquirer to all the religions of the world, in pursuit of the true light, till at length he should find it in the religion of the Bible. To accomplish this work, Pascal judged it would take ten years of health. But he lived scarcely half that number, and those were years of weariness and pain. All he could do was, in the intervals of his sufferings, to write down his thoughts on loose pieces of paper, in the first words that occurred to him. And all that he left towards the accomplishment of his great work, was the mass of these thoughts, which his friends collected into a miscellaneous volume. To this brief sketch of the author we shall add a small selection from the volume here spoken of.—He died in 1662, at thirty-nine years of age.

“The mind of the greatest man on earth, is not so independent of circumstances, as not to feel inconvenienced by the merest buzzing noise about him; it does not need the report of a cannon to disturb his thoughts. The creaking of a vane or a pulley is quite enough. Do not wonder that he reasons ill just now; a fly is buzzing by his ear; it is quite enough to unfit him for giving good counsel. If you wish him to see the rights of the case, drive away that insect, which suspends his reasoning powers, and frets that mighty mind which governs cities and kingdoms.”

“Such is man in regard to the truth. Consider him now with respect to that happiness, which, in all his actions, he seeks with so much avidity; for all men, without exception, desire to be happy. However different the means which they adopt, they aim at the same result. The cause of one man engaging in war, and of another remaining

at home, is this same desire of happiness, associated with different predilections. He will never stir a step but towards this desired object. It is the motive of all the actions of all men, even of those who destroy themselves.

“And yet, after the lapse of so many years, no one has ever attained to this point at which we are all aiming, but by faith. All are unhappy: princes and their subjects, noble and ignoble, the old and the young, the strong and the weak, the learned and the ignorant, the sick and the healthy, of all countries, all times, all ages, and all conditions.

“Experience so lengthened, so continual, and so uniform, might well convince us of our inability to be happy by our own efforts. But then here we get no profit from example. It is never so precisely similar, but that there is some slight difference, on the strength of which we calculate that our hope shall not be disappointed, in this as in former instances. And thus, while the present never satisfies us, hope allures us onward, and leads us from misfortune to misfortune, and finally to death and everlasting ruin.”

“This then is all that men can do in their own strength with regard to truth and happiness. We have a powerlessness for determining truth, which no dogmatism can overcome: we have a vague notion of truth, which no pyrrhonism can destroy. We wish for truth, and find within only uncertainty. We seek for happiness, and find nothing but misery. We cannot but wish for truth and happiness; yet we are incapable of attaining either. The desire is left to us, as much to punish us, as to shew us whence we are fallen.”

It requires but little elevation of soul to discover, that here there is no substantial delight; that our pleasures are but vanity; that the ills of life are innumerable; and that, after all, death, which threatens us every moment, must, in a few years, perhaps in a few days, place us in the eternal condition of happiness, or misery, or nothingness. Between us and heaven, hell or annihilation, no barrier is interposed but life, which is of all things the most fragile; and as they who doubt the immortality of the soul, can have no hope

of heaven, they can have no prospect but hell or nonentity.

Nothing can be more true than this, and nothing more terrible. Brave it how we will, there ends the goodliest life on earth.

It is in vain for men to turn aside from this coming eternity, as if a bold indifference could destroy its being. It subsists notwithstanding. It hastens on; and death, which must soon unveil it, will, in a short time, infallibly reduce them to the dreadful necessity of being annihilated for ever, or for ever wretched.

What man ever had more renown than Jesus Christ? The whole Jewish people foretold his coming. The Gentiles when he came adored him. Both Jews and Gentiles look to him as their centre. And yet what man ever enjoyed so little of such a fame? Out of thirty-three years, he passed thirty unseen; and the remaining three he was accounted an impostor. The priests and rulers of his nation rejected him. His friends and relations despised him: and at length, betrayed by one of his disciples, denied by another, and abandoned by all, he died an ignominious death.

In how much, then, of this splendor did he participate? No man was ever so illustrious; no man was ever so degraded: but all this lustre was for our sakes, that we might know him; none for his own.

Jesus Christ speaks of the most lime subjects with such simplicity, that he seems not to have thought on them; and yet with such accuracy, that what he thought is distinctly brought out. This union of artlessness with perspicuity, is perfectly beautiful.

It is dreadful to feel every thing we possess, and every thing we learn to value, gliding continually away, without a serious wish, on our parts, to inquire, if there is nothing else that is permanent.

A different mode of life in this world should surely follow these different suppositions, either that we may abide here for ever, or that it being sure that we cannot be here long, it is doubtful whether we shall be here another hour. This last supposition is our actual case.

A proper fear of God originates in faith; a wrong fear, in doubt;—a right fear tends towards hope, because it springs from faith, and we do hope in the God whom we really believe:—an improper fear leads to despair, because we dread him in whom we have not faith. This fears to lose God, and that to find him.

Solomon and Job knew best, and exhibited most accurately the misery of man; the one being the happiest, the other the most wretched of men: the one knowing experimentally the vanity of this world's pleasure; the other, the reality of its afflictions.

All public amusements are full of danger to the Christian life; but amongst all those which the world has invented, none is more to be feared than sentimental comedy. It is a representation of the passions, so natural and delicate, that it awakens them, and gives them fresh spring in the heart—especially the passion of love, and still more so, when it is exhibited as eminently chaste and virtuous. For the more innocent it is made to appear to innocent minds, the more are they laid open to its influence. The violence of it gratifies our self-love, which speedily desires to give rise to the same effects which we have seen represented. In the mean while, also, conscience justifies itself by the honorable nature of those feelings which have been portrayed, so far as to calm the fears of a pure mind, and to suggest the idea that it can surely be no violation of purity to love with an affection so apparently rational. And thus, we leave the theatre with a heart teeming with the delights and the tendernesses of love; and with the understanding so persuaded of its innocence, that we are fully prepared to receive its first impressions, or rather to seek the opportunity of giving birth to them in the heart of another, that we may receive the same pleasures, and the same adulation which we saw so well depicted on the stage.

Rank is a great advantage, as it gives to a man of eighteen or twenty years of age, a degree of acceptance, publicity, and respect, which another can scarcely obtain by merit at fifty.

There is a gain, then, of thirty years without difficulty.

Those things about which we are most anxious, are very often a mere nothing; as, for instance, the concealment of our narrow circumstances. This evil of poverty is a mere nothing, that imagination has magnified to a mountain. Another turn of thought would induce us to tell it without difficulty.

We see scarcely any thing, just or unjust, that does not change its quality with its climate. Three degrees of latitude upset all the principles of jurisprudence; a meridian determines what is truth, or a few years of settled authority. Fundamental laws may vary. Right has its epochs. Droll justice indeed, that a river or a mountain limits! Truth on one side of the Pyrenees is error on the other.

Why would you kill me? Why? do you not live across the water? My friend, if you lived on this side, I should be an assassin; it would be unjust to kill you in this way; but since you live on the other, I am brave, and the act is just.

When it is made a question, whether we should make war, and kill so many men, and doom so many Span-

iards to die, it is one man only who decides, and he an interested party. It ought to be a third and an indifferent person.

"This is my dog," say the children; "that sunny seat is mine." There is the beginning and the exemplification of the usurpation of the whole earth.

I have spent much time in the study of the abstract sciences; but the paucity of persons with whom you can communicate on such subjects, disgusted me with them. When I began to study man, I saw that these abstract sciences are not suited to him, and that in diving into them, I wandered further from my real object than those who knew them not, and I forgave them for not having attended to these things. I expected then, however, that I should find some companions in the study of man, since it was so specifically a duty. I was in error. There are fewer students of man, than of geometry.

When all things move similarly, nothing moves apparently—as on board a ship. When all things glide similarly to disorder, nothing seems to be going wrong. He who stops, considers the rapid recession of others, an immoveable point.

REVIEWS.

The Life of Napoleon Bonaparte, Emperor of the French, with a Preliminary View of the French Revolution. By the AUTHOR OF "WAVERLEY," &c. In three volumes. Philadelphia: Carey, Lea, & Carey.

THE circumscribed limits, imposed on us by the plan of our work, to the department of reviews, has in most cases prevented us from noticing at all such large works as the one now before us. We have generally preferred silence to the

alternative of making but half a speech. In the present case, however, we yield to our propensity to say something, few as our words must be, concerning the two most conspicuous men in their respective departments, which this age, or perhaps, this world has produced—Sir Walter Scott as an author, and Bonaparte as a conqueror and a prince.

It is an ancient and classic remark, that great deeds should be recorded in a worthy manner; and when this is done, it is difficult to

decide which is likely to produce the greatest effect on the world, the deed or the record; and to which we should award the highest meed of praise. It is plain that none but a first-rate man can achieve a series of first-rate exploits; and none other can worthily spread them on the graphic page, blended as they should be with their causes, consequences, and lessons of moral wisdom.

It was, therefore, a bold adventure for Scott, or any other man already possessed of fame to lose, to embark in the project of writing the life of Napoleon: and when he announced his purpose to the world, all eyes were fixed on the event with a proportion of that high and doubtful expectancy which must have filled the bosoms of the Parisian crowd at the Thuilleries on hearing from the lips of Bonaparte, as he mounted his carriage for the campaign of Waterloo, this first developement of the prime object of his attack—"I go to measure myself with Wellington." He went: and his deeds were deeds of valour. But his bright glory was tarnished. And pretty much the same result we are sorrowfully compelled to witness in Scott's measuring his pen with the sword of his hero. Though great, he appears inadequate to the task. Perhaps, too, his apology may be similar—want of time and resources for the undertaking. But why did he not *take* time? Why did he attempt in a few months the labor of a life? We can see no cause for it, except in his pecuniary embarrassments, or more probably his vanity to resemble his hero in doing all at a dash. The consequence is, that he has given us a work, replete indeed with marks of gigantic power, but still defective; fatally defective, we suspect, as regards the high mark of a standard and permanent historical monument.

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His English is bad. In point of grammatical accuracy, he is perhaps more defective than any other respectable author. It would seem as if he had written bad grammar for the low personages in his novels till he had lost the power of discrimination. His phraseology is also frequently vulgar and colloquial, and is replete with what have so often been called *Americanisms*. These last, whether good English or not, should no longer be regarded as peculiar to this country. That gracefulness, purity, and dignity of style, so conspicuous in Robertson, are sadly wanting. It is a toilsome book to read aloud, notwithstanding its colloquial structure of phraseology. We are astonished that such a thorough bred poet should be so devoid of music in his prose. We must say, however, that in a much higher sense of the term, he has not exhausted all his poetry in writing verses, or even novels. There is a very rich vein of it pervading the whole of his present work; and we believe indeed, if any thing is to bear it up on the deluge of time, and waft it on to future ages, it is the buoyancy and spirit of his countless and original similies—and that too on topics,—war and the French revolution,—for the illustration of which, the universe seemed already ransacked and despoiled of analogies.

But it has deeper faults than those of style. The arrangement is often bad—the deficiency of dates is appalling—the reasoning, though generally pretty good, is frequently sophistical and sometimes shallow—personal and characteristic anecdotes, the life, and zest, and value, of appropriate biography, are provokingly withheld,—and above all, there is the greatest reason to suspect very material and extensive omission and misstatement of facts. This the French critics already claim; and it will

be wonderful, should it not prove to be the case, considering the precipitancy with which this great work has been huddled together. Allowing Sir Walter all that mortal genius and memory can accomplish, and justly appreciating the extraordinary facilities for information to which his rank, and fame, and favor with the British cabinet, gave him access; yet how was it possible for him in so short a time to make a sufficiently accurate discrimination and digest, as well as collection, of the voluminous facts? It is a great mistake to imagine that a gifted mind can throw off volumes of accurate history with the same rapidity as poems and novels; and though Scott would not *extemporize* his facts in grave history, yet we can easily conceive the extreme impatience of a man, accustomed to such prodigious despatch in book-making, when tied down to the drudgery of minutely comparing voluminous and contradictory statements, and carefully eliciting the exact truth; and we should think it no strange thing for such a man to yield to the temptation of making an off-hand statement of matters, after a pretty rapid perusal of documents. In fact we must say that we do not place very implicit confidence in any *constructive* history, though compiled with great care. A higher authority than we can claim, has termed it "proverbially false;" and we recollect our mingled conviction and regret when a highly respectable officer of our own revolution lately expressed in our hearing, his "astonishment that men should attempt to describe scenes" in which he was a witness and an actor, "when they knew so little about them." If such inaccuracy is to be found here in the historians of our own country, we may suspect it elsewhere; and it should be a warning at once to those who write and those who

read. The great outline of facts may easily be gained and correctly exhibited. But the accurate detail of events, and the just assignment of their causes, must be the result, not only of great acumen, but of great patience and candor of research.*

We have one further objection to the work before us. It seems hardly to have been written by a Christian hand. There is indeed neither atheism nor infidelity in it; nor yet any apparently set purpose to derogate from purity of doctrine or morals. But neither, on the other hand, is there any such regard to God, his providence, or religion in any shape, as we could wish. We should think the author about as indifferent on this great subject as he would represent Bonaparte himself to be. The general cast of the language is heathenish. It is '*fate and chance*' that rule the world, and not

* We wish here to be indulged for a moment in remarking on the evils daily increasing in this country, by the publication of hasty compilations and compends of history. Some of these indeed are good; and particularly we think highly of the accuracy and judgment evinced by Worcester in his recent epitome. But most of these works bear marks of extreme haste and abound in false and imperfect statements. We utterly object to the fashion, now so current, of sending forth historical works on important matters, which are the result of only such spare time as may be found in a few months amid the pressure of regular business. If a man believes himself called in duty to produce such a work, let him remember that he is called to produce a *good* one—and not an imposition on the public; and let him take the requisite time and pains. It is of more consequence to the community than years of his more private vocation. If censure-ship on the press had been directed and limited to the article of good execution, it would have had a far different bearing on the general good. Many of these small works are obviously prompted by no higher motive than money, especially such as are not vouched for, as every *history* ought to be, by the author's name.

an omniscient and holy God. This will not do in so dignified and influential a department as history; and we trust the age is not far distant, when any work on history, however good in other respects, will be thrown aside for this single, but great delinquency; or rather, we believe the time is near, when pious men of the first talents will see it to be an object worthy the labor of a life to qualify themselves, and then to write a truly Christian book in some department of literature, to supersede the works of the scoffing and the indifferent. Not that we would have every work on history or philosophy cast in the mould of a sermon; but we would have it tell on the face of it, that it was written by a good man, and breathe, in the whole spirit of it, an influence fitted to make men better.

Extracts as specimens, or in justification of our general remarks, we deem needless at this time, as that portion of our readers not already possessed of the volumes, have doubtless met with sufficiently extensive extracts elsewhere; and we have no space to quote and comment on detached portions. We barely add, as regards the execution of the work, that some sixty or eighty pages at the beginning bear marks of incomparably more care than the general mass, and exhibit a richer infusion of poetic imagery.

In turning from the author to the subject of his work, we will limit ourselves to the brief expression of a few thoughts out of the many which have thronged upon us in the course of the perusal.

The mental power of Bonaparte has afforded a theme of much discussion in past years, and much diversity of opinion—some ranking him as the greatest of men, while others attributed his elevation and successes only to a daring spirit and the concurrence of extraordinary circumstances. At present, how-

ever, the number is very small who hesitate to consider him as possessed of great talents, both as a soldier and a statesman. Scott uniformly speaks with the greatest respect of his powers, while in more serious respects, he evinces no partiality for his person. On this point, we must say, that while millions of other men may have possessed equal native powers, we know of no one who has exhibited equivalent proof of them. Neither could he have given this proof, had he been prematurely cut off or cast down, or had he not been placed in very trying and extraordinary circumstances. This opinion of his greatness does not result from the glare of his exploits. It has been gradually gaining upon us as we have become more intimately acquainted with his mind. His greatness is evinced, not only in the field, but in the cabinet; and not only on the day of battle, but in those very original plans and preparations which ensured his victories. It is evinced in his almost intuitive knowledge of men, and his personal powers of persuading, and moulding, and impelling them, to the accomplishment of his purposes: and, in our view, it is evinced most decisively in his familiar conversations, as reported by O'Meara, Las Casas, and others. These men did for Napoleon what Boswell did for Johnson. It is then fair to place Johnson, that mental autocrat of his age, by the side of the emperor in the attitude and stature of mind thus exhibited. Do this, and notwithstanding the advantage of Johnson's education and literary pursuits, you see him standing as a pigmy beneath the knees of a giant. Bonaparte's sense, great and various as it was, we still find to be all *common sense*—a well balanced mind, saving the article of ambition—nothing flighty and visionary, like most men of genius; and nothing flat and drivelling. Scott has spoken of Bonaparte's

style of writing as bombastic. We think quite otherwise. It is remarkably concise, energetic, direct, and perspicuous where he was not intentionally obscure as a matter of state policy.

We have said we do not argue Bonaparte's mental greatness chiefly from his successful exploits. We believe it to be as truly, though not as conspicuously, a test of talents, to be called to the management of a small but complicated concern, as to a great one. We doubt whether the management of a great state, through subordinate agents, requires so much more talent than that of a small one: if it does, then hereditary princes are certainly a gifted class, for they have afforded on the whole a large per-centage of conspicuous statesmen and warriors. Nor do we see how it is a much greater proof to manage a nation or an army through the subordinate agency put in requisition, than to manage an extensive literary seminary. It requires first rate talents to do either in the *best* manner. Failure or success, it is true, is much more conspicuous, and fraught with vastly deeper consequences, in the one case, than in the other: but such consequences are no test of the comparative talent. We would, therefore, to the full extent of our power, hold the check on that common, but blind propensity of man to extravagant admiration of greatness in high station. And we believe it of vast consequence to the purposes of general morality, in a variety of respects, that this view of the tests of talents should be distinctly and frequently placed before the community, and especially before the young and aspiring, that they may neither covet the stations, envy the renown, nor copy the vices of the exalted; but suffer their ambition to be guided in a practicable and useful channel. For this cause, we would very gladly see it a fact, and proclaim it, if it

were so, that the mental powers of this prodigious conqueror and statesman were but little above the ordinary grade. But when we see him, not only brilliant in great things, but rational and instructive in small—not only conqueror, but statesman—and acting in these capacities, not alternately, but all at once—when these things are done, not by the formation of a general plan, to be filled and executed by subordinate agents, but so completely by himself that it seems almost like a species of ubiquity—when we see him, for instance, environed by the combined forces of Europe at Dresden, engaged day after day in hard fighting, and at the same time, night after night in equally hard negotiating, thus matching his single mind against the assembled military and diplomatic talent of Christendom; we are astonished that either the mind or the body of any mortal could perform such achievements, or sustain such protracted and mighty effort. And then, when our admiration is felt and expressed, and we are left musing on this prodigy, in whom there seemed combined the energies of a thousand souls, we exclaim, Why were not these energies devoted to the benefit of the human race, instead of centering in the guilty object of personal aggrandizement, reckless of the devastation and woes ineffable which his ambition has inflicted on the human race! Here is the work of sin, of selfishness, in its native tendency, perverting a mind not otherwise comparatively vicious, and changing into a consuming torrent of lava what else might have been a river of life to many nations.

We remark as one cause of Bonaparte's great and extremely varied improvement of his distinguished native powers, especially considering his want of leisure for study, (and we do it incidentally to the honor of the New-England character,)

that his curiosity was intense and universal. By land or by sea, among the learned or the rude, he put all around him under contribution to the improvement of his stock of knowledge. No one better understood the adage, "knowledge is power;" and no one ever more steadily acted on the principle that every man can teach us something, and it is wise and honorable to induce him to do it. Bonaparte, like Cyrus of old, and like Socrates, and like all who are more fond of the acquisition than the display of knowledge, selected those topics of conversation with which his colloquists were better acquainted than himself; thus at once acquiring the best information they had to impart, and endearing himself to men of every grade. The common sailor, or soldier, or peasant, could no longer believe him the haughty and misanthropic being he had been led to imagine. The benignity and familiarity with which he would do this, are said to have been surprising and extremely captivating.

Was Bonaparte a tyrant? This is another question which seems to be in a pretty fair way of adjustment. That he was a *despot*, his fondest apologist cannot deny. His will was law—and execution too. And where such is the fact on a large scale, and especially where selfishness is so predominant, *acts* of tyranny, to some extent, are a matter of course—and hence our fundamental objection to despotism, as a species of government to be administered by any being short of the Infinitely Wise and Good. But that Bonaparte was a tyrant in the sense in which Caligula or Nero or Robespierre were tyrants, we cease to believe. His ambition, indeed, drove him headlong to general measures, and to at least one or two individual acts of deep atrocity. His passions, also, were strong; and his wrath, when excited, was terrible. But the same, for aught we

know, is true of every powerful genius; and may be a constituent of that native temperament which is requisite for great deeds. Our own Washington possessed it in a marked degree, as we are personally informed by one of his intimates during our revolution, though his passions were doubtless under a far more steady controul than those of Napoleon. In one sense, Bonaparte was a tyrant; but in the more common and worst acceptance of the epithet, we think him the reverse. So far as his ambition, that volcano in his bosom, would permit, he appears amiable and philanthropic. We will add, that he personally avoided, and despised, and discountenanced, in his court, the practice of low and debasing vices—those usual concomitants of tyranny, and even of royalty.

Was Napoleon a legitimate sovereign? In the present *technical* sense of the term, it is plain he was not; that is, his father was not a monarch before him! But was he a *rightful* sovereign? On this point, we answer at once, (though briefly and comparatively,) by saying—just as rightful as any of the rest of them—and just as *legitimate*, in every sense of the term, as any of the founders of their respective dynasties. Why not? He was just as rightfully eligible to monarchy, and was just as fairly elected, as perhaps any of those founders; and more so than most of them. And how could they transmit to their posterity, "imbeciles" or tyrants as they might prove, a better right than themselves ever possessed? It is just as absurd as to say, that I have, indeed, no fair right to hold in bondage my *kidnapped* slave, but his posterity may be held by me and my children forever!

Scott has some confused reasoning on Bonaparte's elevation, which seems as if it were written under the eclipse of legitimacy. The

amount of what he has said, or rather of what it seems to us he wished to say, and would have said, and that in a tenth part of the words, had he been writing in a perfectly clear atmosphere, is this: The French people had a right to make Bonaparte a limited monarch, but not a despot, because liberty is an *unalienable* right. Yet he has so constructed his reasoning on this point, (perhaps intentionally,) that we dare say the legitimates understand him as denying the right of Bonaparte to reign in *any* manner. He might think it premature to say to all Europe, in any *clearer* language, that a majority of her sovereigns are at this moment acting essentially as usurpers, in retaining the extent of their prerogative, however acquired; and that any rational combination, adequate to the task, would be justified essentially on the same principle as in the case of Napoleon, in putting down such usurpation, and restoring inalienable rights to the people. We hope the time is not far distant when he will think it opportune to speak out plainly; or rather when there shall be no further occasion for speech or action to abolish despotism, that pest of humanity—Divine Providence removing it perhaps in a way more peaceful and permanent than man's impatience could devise.

Has the deposition of Bonaparte been a blessing, on the whole, to the world? At first, all Christendom accorded their amen to the transaction, seeming instinctively to know that it was so essential to the peace and good order of the world, that it must be right and best. With the exception of a small minority, the only apprehension was, that the work would not be effectually and forever done. But more recently, and especially since his death has put an end to all possible danger from him, an opposite opinion has been gaining ground; and not a few have been heard to lament his fall.

This opinion has been greatly strengthened, particularly in this country and Great Britain, by the bad faith of the despots to their subjects regarding free constitutions—the hypocrisy of the Holy Alliance, and their conspiracy against light and liberty—and the violent and systematic measures they have pursued against the melioration of man's social condition. It is no wonder that the blood of freemen should boil at such baseness and blind selfishness in those imbecile legitimates, in whom we find so little to respect, and nothing to admire. Our blood has boiled, and we have almost been tempted to wish Bonaparte back again, with his sword at their throats, and they cowering and compelled to court their subjects with at least some temporary relaxation of oppression—not stopping to think that *he* would oppress even more severely—or, thinking this, still proudly to say, 'if so it is, and man must still continue to be mangled, let him rather be torn by the jaws of the noble lion, than vilely trampled and suffocated in the fen beneath the feet of an ass.' We believe it owing, in no slight degree, to this loathing sense of degradation, that France welcomed back the Lion from Elba.

But still such instinctive feelings as these, however natural, when our view is concentrated on the present evil, are but poorly fitted to guide us to a just estimate of the consequences on the other side of the alternative, and fairly to strike the balance between them. On the most calm and comprehensive view of the whole subject of which we are capable in our limited sphere of observation, we see, on the whole, no occasion of real regret, but much of grateful joy at his removal from the throne of abused power. From what has transpired from his own lips since his deposition, as well as from other sources, respecting his

"vast plans," as he termed them to O'Meara, it is rendered doubly certain that all hope of general peace with him on the throne, would have been a chimera, so long as a kingdom remained for him to conquer.

But in addition to all that can be conceived of the horrors of war, and the blessings of general pacification, we have a further thing to remark; and one which we must ask time to state distinctly, as we do not recollect to have met with the suggestion. The general cause of morality in this country, as well as in Europe, was intimately connected with his downfall. What we remarked as matter of fact at the time, first drew our attention to the topic. The news of his dethronement seemed to strike a damp and discouragement among all the ranks of the vicious. The swearer swore in subdued tones and with less atrocious oaths—the sacrilegious scoffer became more placable and decent—the scorner began to speak with some respect of religion and morality—and the riotous became more calm. While on the other hand, the good of every grade took courage, and breathed new life. A universal impression was felt that the grand adversary of man had received a deadly blow. The effect was manifest, not only in the crowded city, but in the retired hamlet; and regarding the nature of the effect, and its immense aggregate throughout Christendom, a check to every bad, and an encouragement to every good man, we must hold it as a theme of boundless gratitude to the great Disposer of events.

To account for this effect, we have to remark, that the French revolution, that monster of atheism and mother of all abominations, was regarded as the parent of Bonaparte, and he the heir and defender of her moral realm. Mistakes in certain points of his moral character, making him worse than he really was, conduced to increase and

fasten the impression. His pretended change and actual disregard of religion, in Egypt and again at home, gave an air of credibility to all that was so eagerly said and so readily believed of his wickedness. And France was still known as the head quarters of infidelity. Thus it came to pass, that the triumph of Bonaparte was regarded as the triumph of sin, by both friend and foe to correct principles, morality, and godliness. His fall, therefore, was a crash that shook all Pandemonium.

We now proceed to ask; *Was it right to dethrone him?* We answer, yes. Not indeed for want of legitimacy; nor did even the allies claim this till their work was nearly through. It was justifiable on the principle, that any revolution can be right. Such a dethronement can no more be specifically provided for by international law, than any domestic revolution can be contemplated in the constitution of a government. Common sense and humanity are to arbitrate in such cases; and as there cannot, so there ought not to be, any appeal from their decision, except to the King of the Universe. Napoleon's ambition had made him the butcher of nations and the pest of the world; and it would have been nothing short of manslaughter to suffer him to go on when in their power to prevent it. On the same principle, we regard it the duty of Europe to put a stop to the massacre of the Greeks, and change the Turkish government. Even Bonaparte himself, as reported by O'Meara, held the same sentiment as applied to the Turks; and we thank him for giving us the real reason why they have not long since been expelled from Europe, where he says they are a blot on her map, and a disgrace to civilization. It is for this sordid reason—that the great powers cannot agree on the division of the spoil. He, then, who made and

unmade kings at his pleasure could not consistently complain when his own avowed principle was applied to his own dethronement.

But when dethroned, we wonder that England had not been more careful, as a matter of policy merely, to prolong his life to the utmost. He was their chained lion, to be let loose at their pleasure on the rest of Europe; and while he lived, they might have ruled the continent as they would. No Bourbon could have slept quiet in his palace, till assured that he had breathed his last.

One more question. *Has Bonaparte, on the whole, been a curse or a blessing to the world?* At such a question, we stagger and succumb. Doubtless immense good, as well as evil, has accrued, and will continue to accrue, from his existence. He benefitted France in a multitude of respects; and he has infused life, and energy, and thought, into the civilized world; and his fall, in connexion with his career, will afford its lessons to the end of time. But whether more good or evil be the result, we can only *guess*; and that but poorly; for who can conjecture what would have come out of the French revolution without him? None but the Omniscient can tell the ultimate effect of any one thing on the welfare of the universe.

Bonaparte was superstitious. He talked much of fate and destiny, and seemed to believe in some such heathenish vagary. Regardless as he was of the Sabbath, and of religion, he is said to have been loth to join battle on a Friday. So was Lord Byron superstitious in much the same way, and to a greater extent, because perhaps the greater sceptic. He "regarded days" much like the ancient heathen; and he would not suffer his Count Gamba, in Greece, to be the undertaker of any project, lest it should fail, as he counted him ill-starred. The like propensity may perhaps be witness-

ed in the unbelievers of every rank. And we suspect that all the gradations of real scepticism and infidelity may be more exactly marked by the degree of credulity and superstition than by any direct professions of these wayward thinkers. God seems to have made man necessarily a *religious* being, in its general acceptation; and if he rejects the true religion, it is by substituting a false one. This, too, we deem a strong proof from the God of nature, that there is a true religion.

We think highly of the utility of studying thoroughly the biography of great men. It is here that the grand traits of human nature, as well as the dealings of divine providence, appear in bold relief. Such an interest, too, is taken in these great men, that we more easily remember, and more readily apply, what we learn of them. But we have no occasion to exhort our readers to peruse Bonaparte's life. Curiosity will ensure it attention. They may not all undertake with these large volumes; but they will at least see the abridgment. The work is now sold remarkably cheap.

Still we cannot help thinking that such a work as O'Meara's, however faulty and false in some respects, is much better, so far as it goes, for the purpose of mere biography—it is so interesting; so full of anecdote and conversation; is so easily remembered; and shows us so much of the inward man, and of the arts and iniquity of kingly rule. If we would know what kings and cabinets are, Bonaparte is the man to tell us; and in O'Meara, he has done it, and with a frankness and to an extent which he would not have done, if then on a throne, or ever expecting to have occasion for such arts again. He has opened not only the palace, but the policy and the hearts of kings; and whether most to despise or to detest them we know not.

Just after the perusal of Scott, we chanced to take a work containing portions of the private correspondence of Washington and the distinguished generals and statesmen united with him in and after the achievement of our liberty. The contrast between these men and those of the French revolution appeared greater than we had ever before imagined. *Here*, all was enlightened, sincere, glowing, self-denying, steady patriotism;—*there*, rashness, cruelty, supreme and reckless selfishness. We can never again wonder why our revolution should succeed, and theirs fail. Nor can we much hope for any thorough achievement of liberty in France or the adjacent countries for ages yet to come.

On closing these volumes, we are led to exclaim—Where now is this mighty being under whose tread the earth shook and trembled for twenty years, and at whose presence the nations fled in dismay? what to him, now, is all that glory and power—and what is the reward of such anxious toil and the lavishment of such amazing energies? It is now ended, and the phantom that allured him has vanished. And how, too, will this accountable mortal meet his murdered millions at the bar of God? We know of nothing on earth that operates as so perfect an antidote in our bosom to all sub-lunary ambition, as the thoughtful perusal of the entire life of a great and ambitious man. Partial glimpses of the great while on their career, may fire the bosom and frenzy the brain; but view the whole life, with all the toils, perplexities, and disasters—and then the closing scene of death, and the cold stillness that succeeds; and all is right again—and the lesson is doubly impressed on man, that, “to fear God and keep his commandments, is the whole of man’s” duty, happiness, interest, all.

The Duty of Christians to Pray for the Missionary Cause. A Sermon, preached at Boston, Nov. 1, 1827, before the Society for Propagating the Gospel among the Indians and others in North America. By EBENEZER PORTER, D. D. Published by request of the Society. Andover; 1827.

THE author of this sermon, without aiming at any originality of statement on a subject which is already exhausted, urges, with his characteristic clearness, judgment, and taste, the duty of Christians to pray for Missionaries, because,

1. Their *object* is great—the glory of God in the sanctification and salvation of men.

2. The *obstacles* in their way are great—the indifference, obduracy, pride, prejudice, and hostility of the human heart—obstacles never to be surmounted, except through the influence of that Spirit which is given in answer to prayer.

3. The *consequences* of their conduct are great on the one hand, and calamitous beyond conception, if Missionaries to the heathen should be left to preach themselves rather than Christ; to proselyte men to their own narrow and sectarian views, rather than to build them up in the most holy faith; and on the other, rich in every blessing for this life and for the life to come, should they, “as wise master-builders,” under the guidance of the Holy Spirit, lay the deep foundations of social order and Christian privilege, on the ruins of Paganism.

4. Their *labors and sacrifices* are great—involving an amount of hardship, poverty, toil, anxiety, and suffering, which must break their spirits, and crush their frame to the dust, if they cannot lean on an arm that is Almighty.

In reviewing the subject, the preacher asks, “Is it not apparent, that the magnitude of the Mission-

any work is but very inadequately understood and felt, by the world, or even by the Church?" In pressing this inquiry, he thus proceeds:

The cause of missions is the cause of God. It was identified with Christianity itself, by the herald angels, who announced the Saviour's birth as "glad tidings, which shall be to *all people*." It was identified with Christianity itself, by that broad commission of its divine Founder, "Go ye into all the world, and preach the Gospel." With this passage standing in the New Testament, what Christian can doubt on the subject? It is identified with Christianity itself by the lives and labors of its first preachers; and by their claim on Christians to pray, and the undisputed obligation on Christians now to pray for its success.

It is time that this cause should stand upon its own claims, not as the cause of weak and visionary men, but as the cause of God. On this ground I rest its claims to-day, and aver, that no man is great enough to look down upon it, as beneath his favorable regard. It is the same cause for which the Saviour shed his blood, and to which angels account it their privilege and honor to be ministering servants. It has a grandeur of object, the contemplation of which expands and elevates the soul, and throws into comparative littleness the common objects of human pursuit. I know that birth, wealth, talent, military achievement, may confer what is called greatness, though often associated with moral debasement. Ask the *world* who has been great, and you are pointed to Wolfe, dying for his country; to Chatham, ruling the decisions of her senate; to Nelson, wielding the thunders of her navy. You are pointed perhaps to "Macedonia's madman," or to him of modern days, whom Europe looked at with dismay, as the scourge of nations, in his prosperity; and in his adversity, as little less than "archangel ruined." But no man is great, who fails to fulfil the chief end of his immortal existence. No man is great, who forgets that God is greater than he. No enterprise is great, which is not approved by God, and which cannot properly be commended to him in prayer. Let characters and actions be tried by this standard, and how oft-

en would the hero, or the minister of state, amid the splendors of office, and the homage of admiring multitudes, be found a base and degraded man, in the eye of Omniscience, when his heart and motives are compared with the exalted principles which the gospel inspires. When Napoleon reared his bloody banner, and marched to Moscow, millions stood appalled at the boldness of the enterprise; while no whisper of prayer, that God would bless that enterprise, ascended from any pious heart in Christendom. But when the Bible Society and the Missionary Society sent their messengers of mercy, to traverse the shores of the Baltic, these heralds of the gospel might well be followed, in their labors of heavenly benevolence, by the prayers and benedictions of Christians. And when Buchanan explored the domains of pagan wretchedness in the East, not to multiply widows and orphans, not to spread havoc and death,—(as did the British arms in the ranks of Hyder Ally,) but to extend the empire of truth and holiness; well might Christians pray for success, and well might the plains of Hindostan echo the glad welcome: "How beautiful upon the mountains are the feet of him that bringeth good tidings."

That distinguished general, who turned the scale of victory in the greatest battle of modern days, doubtless feels himself to be now far more highly honored by the office he sustains as a missionary of the cross. Give me the heart of Brainerd, and his crown of righteousness, and even if I must share his bed of straw, I would not envy the luxuries of the great and the ungodly. Give me the honors that shall for ever flourish on the brow of Henry Martyn, and I care not who carries away the hosannas of the world. Let me sleep like him in a humble and unfrequented grave, if I may awake like him at the last trump, and stand by his side in the resurrection of the just.

I say again, the missionary cause is the cause of God. The sentiments it inspires, expand and exalt the soul. It regards man as immortal, and stamps importance on the actions and interests of time, just according to their influence on the interests of eternity. Actions, and actions, and events, which the world thinks most important, are those which most strongly excite present at-

tention. These are often transient and temporary; often limited in influence to one people, or one generation, perhaps to the affairs of the passing day. A revolution takes place in a kingdom,—anarchy rages,—the crown passes from one head to another, and all is quiet as before. War threatens to involve a continent. The elements gather for a tempest, with dark and portentous aspect. Clouds of angry combatants hasten towards the field of battle. Nations, in anxious suspense, fix their eyes on the scene of conflict. But the storm bursts,—the clouds disperse,—victors and vanquished lay aside their arms, and the affairs of the world go on as before. Greece stretches out her supplicating hands, and the sympathies of Christendom are awakened. Friends of humanity feel for fellow men, trampled down by a sanguinary despotism. But soon all this intense interest will subside. Greece will rise to freedom and independence; or will sink under her load of hopeless calamities,—or perhaps be blotted from the map of nations. and still the affairs of the great world will go on as before.

Now in the kingdom of Christ, things are to be estimated on a higher scale of computation. Here nothing is transient and temporary. Actors, actions, and events, become important, by a train of attendant consequences, reaching onward into eternity. In this view, the proudest navy of Europe, with all the victories recorded in its annals of blood, has done nothing worthy of remembrance, compared with the enterprise accomplished by that little vessel, which brought our Puritan fathers, to plant the standard of true religion on this continent. In this view, the fitting out of the ship *Duff*, with the first band of Missionaries for the Islands of the Pacific, though regarded by many as a visionary scheme at the time, was truly a great and sublime undertaking. In its motives and its results, it is stamped with a character of greatness, which belongs to no Arctic expedition, no worldly enterprise of war or commerce.

On the same scale we must estimate the cause of domestic missions. The work in which various Christian societies, as well as our own, are honorably engaged, the work of establishing churches and spreading the institutions of the gospel, among the destitute re-

gions of our own country, is a great work. Suppose that, in present and coming generations, the result of these efforts should be, to raise thousands from the darkness and degradation of sin, to the light, and liberty, and purity of the sons of God; and that flourishing churches shall exist, down to the end of the world, where, but for these efforts, all would have been involved in the aggravated heathenism of a Christian land; and see how this supposition invests the missionary cause not only with a sacredness, but with a grandeur of design, surpassing all that is accounted great in the ordinary affairs of men.

Do we demand then that the world shall stop the movements of her secular machinery, and stand still, to gaze at the magnitude of these objects? Certainly not. Let senates debate, and statesmen adjust the affairs of empires;—let commerce spread its canvass, and drive on its schemes of gain, in every climate; let science push its adventurous researches into regions of polar ice; let genius multiply its resources of art, its mechanical inventions, its triumphs over the winds and tides; whatever else may be ranked among the useful or the honorable in human achievements, let it be regarded with approbation and interest by Christians. But let not God be shut out of his own world. Let not the interests of his church be accounted secondary to any other interests. The machinery of his moral kingdom must move on; the subjects of this kingdom, while they mingle in the bustle and business of the world, must not forget that one object, which surpasses and absorbs, in its own greatness, all the objects of time.

The Bijou; or Annual of Literature and the Arts, for 1828. London.

Forget Me Not; a Christmas and New-Year's Present. Edited by FREDERICK SHOBERL. London: R. Ackerman; and Carey, Lea, & Carey, Philadelphia.

The Amulet; or Christian and Literary Remembrancer. London: W. Baynes & others; and T. Wardle, Philadelphia.

The Literary Souvenir; or Cabinet of Poetry and Romance. Edited by ALARIC A. WATTS. London.
The Atlantic Souvenir; a Christmas and New-Year's Offering. Philadelphia; Carey, Lea, & Carey.
The Talisman for 1828. Elam Bliss; New York.

THESE are a few of a considerably numerous class of publications which have acquired the name of "Annals." They are a new species of periodicals, the oldest of them having reached, perhaps, their fifth or sixth year, while the greater number, both in this country and in England, are just starting in the race. They are very tasteful pocket volumes, containing a large variety of pieces, in verse and prose, by the popular authors of the day, and embellished with engravings from the best artists. They are designed as presents for the young on Christmas and New-Year holidays; and, if we may judge of their popularity by the amount of gratitude which their editors profess to owe the public, are disposed of in large editions. We are sorry they cannot be commended, especially to Christian parents, on any higher ground than their mere poetic merit and mechanical execution. For while they contain almost no instruction of any kind, they are still more destitute of those moral and religious sentiments which are adapted to those seasons for which they are particularly designed. With every season and event in life,—with the cheerful and gladsome, no less than with the sad, piety should be made to blend itself in the minds of the young; and especially must the Christian parent be desirous that these anniversaries, which have a more than ordinary moral interest, should not go by with the youthful group about him in mere holiday merriment,—unattended with any of those improving reflec-

tions which they so naturally inspire. But there is nothing of this in these volumes. The Saviour's nativity is remembered only in the title-page; and in place of those sober remembrances which are wont to visit the mind of the reflecting, as one year takes its flight and another enters,—chastening their anticipations of the future, while they look on the past, the young reader is here led away into the visionary regions of poetry and romance. The Amulet is the only professed exception to these remarks. The rest may be generally characterised as elaborate toys—beautiful trifles. The kind of materials of which they are composed may be understood from a passage in one of their prefaces—in which the editor gives the reason of the ill success of an Edinburgh annual which undertook to be of a high order: "The literary pabulum of which it was composed, was, for the most part, too solid for the digestions of the great mass of the readers to whose patronage such works are addressed. Instead of being a miscellany of light, (and if the critic will have it so, of frivolous,) literature, it consisted of little more than a bundle of very clever, but in some instances, intolerably dry essays, on universities—the rise and decline of nations—beauty—antiquity—action—thought—religion—and a variety of other questions of no less permanent interest."

The Amulet professes to "blend religious instruction with literary amusement." But even in this volume there are fewer religious pieces than pieces written by religious authors. It may be compared, in this respect, to a book auction,—where the valuable books bear a meagre proportion to the worthless, and are scattered along the catalogue merely to detain respectable people, while the trash is put off upon the multitude.

In the "Bijou," the "Atlantic Souvenir," and the rest, there is indeed occasionally a piece which professes to be religious; but generally it is the religion of sentimentalism—a representation of Piety as dwelling among shadows,—as desirable only to the comfortless and forlorn. It is a sentiment which is frequently met with in such stanzas as the following :

"At last, while bitter tears I shed,
To heaven I raised my prayer,
And found, *when earthly joys are fled*,
There still is comfort there."*

We would not judge these tasteful volumes too severely. There is much genuine poetry in them, and many pieces which are beautiful and harmless, though they have no decided moral tendency. Yet regarded as books intended for the young, and as associated in young minds with the two most cheerful but thought-chastening eras of the year, we think they are defective in a very important respect. And considering their very attractive character, and the ready convenience they afford to those who are accustomed to make presents to their young friends, and the great number of them which are consequently sold, we hope another year to see, from some quarter or another, at least one truly *Christian Souvenir*.

In the mean time, our younger readers will not excuse us, if, having just been looking ourselves between so many poetic leaves, we shall neglect to bring forth a trifle for their gratification. We therefore select the following from the Amulet—by Mrs. Hemans.

* Atlantic Souvenir.

THE WAKENING.

'While day arises, that sweet hour of prime.'

How many thousands are awakening
now!

Some to the songs from the forest-bough,
To the rustling of leaves at the lattice-
pane,

To the chiming fall of the early rain.

And some, far out on the deep mid-sea,
To the dash of the waves in their foaming
glee,

As they break into spray on the ship's
tall side,

That holds through the tumult her path
of pride.

And some—oh! well may *their* hearts re-
joice,

To the gentle sound of a mother's voice;
Long shall they yearn for that kindly
tone,

When from the board and the hearth 'tis
gone.

And some in the camp, to the bugle's
breath,

And the tramp of the steed on the echo-
ing heath,

And the sudden roar of the hostile gun,
Which tells that a field must ere night be
won.

And some, in the gloomy convict-cell,
To the dull deep note of the warning bell,
As it heavily calls them forth to die,
While the bright sun mounts in the laugh-
ing sky.

And some to the peal of the hunter's horn;
And some to the sounds from the city
borne;

And some to the rolling of torrent-floods,
Far 'midst old mountains, and solemn
woods.

So are we roused on this chequered earth,
Each unto light hath a daily birth,
Though fearful or joyous, though sad or
sweet,

Be the voices which first our upspringing
meet.

But ONE must the sound be, and ONE the
call,

Which from the dust shall awake us all!
ONE, though to severed and distant
dooms—

How shall the sleepers arise from their
tombs!

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Griesbach's New Testament.—The [Unitarian] Christian Register informs us that the first part of a translation of Griesbach's New Testament has been published at Boston, comprising the Epistle to the Romans, and the two Epistles to the Corinthians; and "the whole of the evangelical writings are to be published in a similar manner."

New-Haven Gymnasium.—We gave a slight notice of this institution in our last Number, under the title of High School at New-Haven. We have since seen the prospectus of the institution, from which we are able to give our readers a more particular and satisfactory description.

The proposed institution, in its general plan, is intended to resemble the Round Hill School, at Northampton; the proprietors of which, for having introduced the *Gymnasium* into this country with so much talent and success, deserve the thanks of the friends of literature; as they do ours also, for the frankness and cordiality with which they have seconded our design.

We propose with the boys, to occupy the house as a family, to take the entire charge of them, and to stand in the place of their parents. The government of the institution will be at once strict and parental. The boys, unless on special occasions, will not be allowed to leave the grounds, except in company with a teacher or guardian. They will be permitted to contract no debt, and to make no purchases for themselves. It is intended to have them always, in effect, under our own eye, and to fill up their time with study and useful recreation.

Wishing to form the character from an early period, and not to be responsible for habits and a character formed elsewhere, we propose to receive boys at the age of *six*, and to decline (unless in peculiar cases) commencing with any after the age of *fourteen*.

A part of each day is to be regularly devoted to Gymnastic exercises. These, with other active employments, are the best means of preserving health,

and invigorating the constitution. Assiduous attention will be paid to the subject of Manners.

As some boys are designed for college, and others are not, the course of education will be accommodated, in each case, to the wishes of the parent. Both classes of boys will need instruction in Spelling, Reading, Writing, and Drawing, in Declamation and Composition, in Arithmetic and Algebra. Geography, with the aid of the best books, of maps, charts, and globes, is to be pursued as an object of prime importance. Both will also study French, Spanish, German, and Italian under *native* teachers: and for this end measures have been taken to procure the assistance of gentlemen of acknowledged talents and character.

The boys preparing for college will also be taught Latin and Greek, with the elements of History, and where it is wished the Hebrew.

The boys not intended for college will, in addition to the above, be taught Latin if the parents consent, English Grammar, Rhetoric, and as extensive a course of Mathematics as is desired. They will have the opportunity to receive a regular course of instruction in Botany, History, Logic, Ethics, Mental Philosophy, and Political Economy. It is expected also, that those students, who have been sufficiently long in a course of education, and have made the requisite attainments, will be permitted to attend the course of Lectures on Chemistry, Mineralogy, and Geology, by Professor SULLIMAN; and the course on Natural Philosophy and Astronomy, by Professor OLMS-
TED.

The religious instruction of the pupils will be parental. The great aim will be to train them up in the fear of God. Each day will begin and end with reading the Scriptures and prayer. The Bible will be a class-book on the Sabbath; and the pupils will attend church at the place designated by their parents.

This is our general plan: we shall aim to execute it with fidelity; reserving, however, the right of making such alterations as experience shall

show to be necessary. With the subject of education, we are not wholly unacquainted. One of us has been occupied for a considerable period, in a course of collegiate instruction. Both of us have had the privilege of surveying many of the principal seminaries of Europe; and one of us, during a long residence in Germany, has examined, with the utmost attention and care, the system of education pursued in several of her Universities, and in her Academic and Commercial Gymnasias.

There will be two vacations in the year, each of three weeks; the first to commence on the first Wednesday of May; the other on the second Wednesday of September. During both, the boys may remain at the school without additional expense.

We shall have a valuable library of the best authors in English, Latin, Greek, French, Spanish, Italian, and German.

The annual charge for boys of ten years and over is three hundred dollars; but a deduction will be made where two or more come from one family, at the same time. The charge for boys under ten is two hundred and fifty dollars. In this sum are comprised all charges for instruction, including the tickets for the college lectures, board, washing, and mending, room, fuel, lights, and furniture, except a bed or mattress, and bed-clothing, to be furnished by the pupil. These may be procured on the spot, at a fair price. Where it is wished, the clothing of the boys can be procured by us, and on terms advantageous to the parent.

It is intended to open the institution on the 1st of May, 1828.

SERENO E. DWIGHT,

HENRY E. DWIGHT.

New-Haven, Nov. 23, 1827.

The Fairfield Literary and Theological Seminary.—An Institution with this name has been projected in Bond County, Illinois. It is intended to embrace the three following departments:

An *English School*, in which shall be taught the higher branches of the English language, writing, arithmetic, &c., for the accommodation of such

as wish to become complete English scholars.

A *Seminary*, in which shall be taught all the various branches of literature which are taught usually in the Academies and Colleges in the western States; the conductor of which department shall be the Principal of the Institution.

As soon as circumstances will admit, a *Theological Department* shall be appended, the conductor of which shall be an approved divine, chosen by the Synod or Presbytery (as may be thought best) of the Presbyterian Church in which it may be situated.

Amherst College.—Preparations are making for the erection of a fourth College building, to be commenced early in the spring. It is to stand north of the present buildings, the foundation about one story lower, and it will correspond in position with the chapel, so as to present a handsome front towards the village. It will be 108 ft. by 42, four stories high. The committee have, we understand, decided upon a plan which is substantially that of the building last erected at Yale College, and also of Bartlett Hall at Andover.

Professor Strong, of the department of Mathematics and Natural Philosophy, in Hamilton College, has accepted the professorship of the same branches in Rutgers College, at New Brunswick.

Lutheran Theological Seminary.—We are happy to learn that the Rev. B. Kurtz who has been on an agency to Europe in behalf of this institution has succeeded in obtaining for it about \$12,000, and more than 5,000 volumes of books. The library at present contains about 10,000 volumes; and with the addition of those from Europe, and of the valuable collection of the Rev. Mr. Storch of North Carolina, which has been presented to the institution, it will be one of the largest Theological libraries in the United States.

Dr. Chalmers, Professor of Moral Philosophy in the University of Edinburgh, has been elected Professor of Divinity, as the successor of Dr. Ritchie, who has resigned.

Public Worship in New-York.—The population of New-York city, in 1820, was 123,706. In 1825, it was 166,086; making an increase, in five years, of 42,380. Allowing the same ratio of increase, there is now a population of 185,000. There are in the city 101 churches, or houses of public worship: of which 4 are Roman Catholic, 1 New Jerusalem, 2 Unitarian, 2 Universalist, 2 Jews' Synagogues, 15 Baptist, 13 Methodist, 17 Episcopalian, and 34 Presbyterian churches, including the Scotch and Reformed Dutch. The remainder are Lutheran, Moravian, Friends, German Reformed, and Independents. The average number of regular attendants is estimated, by such as have made it a subject of special examination, not to exceed 400 to each house; which makes the number of those stately attending public worship 40,400. After deducting 50,000, for children, for the sick, and for others necessarily absent, there will still remain **NINETY-FOUR THOUSAND AND SIX HUNDRED, or more than half the population, absenting themselves from the public worship of God!**

There are in the city four theatres and two circuses: most of which are opened from four to six nights every week. The number of shops and other places licensed to sell liquor by the small measure, is three thousand; or about **ONE to every SEVENTH DWELLING HOUSE!** In addition to the violation of holy time, occasioned by steam boats, and other public conveyances, by butchers, grocers, and other traders purchasing their stock from boats arriving from the country, upwards of **ONE**

THOUSAND shops, and other places, are opened for the sale of liquor or other things on the Sabbath!—*Patton's Sermon in the National Preacher.*

Education in France.—The following account of the state of Education in France, or rather we should say, description of the want of it, is from the Report of the Committee of the Society for Elementary Instruction; as published in the London Missionary Register.

It is with profound regret, that, out of Thirty-one Millions Six-hundred Thousand inhabitants of France, we find from Fifteen to Sixteen Millions who can neither read nor write. Four Millions Five-hundred Thousand children out of Six Millions, that is to say, precisely three-fourths of those who are of age to be admitted into the Schools, are deprived of every kind of education.

It is true this deplorable want is very unequally felt. In some Departments of the north and the east, the number of children who attend the Schools may be one-tenth of the population; while in others, it is not more than the two-hundred and twenty-ninth part. This deplorable neglect, which might be supposed only to apply to a barbarous country, is to be found in the heart of France. Our fruitful and smiling provinces of the south, which, during the darkness of the middle ages, preserved for a long time and rekindled first among us those sparks of sacred fire, are now most backward in knowledge.

NEW PUBLICATIONS.

RELIGIOUS.

Letters to an Anxious Inquirer, designed to relieve the Difficulties of a Friend under Serious Impressions. By T. Charlton Henry, D. D., late Pastor of the Second Presbyterian Church in Charleston, S. C.

Drunkenness excludes from Heaven: A Discourse on 1 Cor. vi. 10. By David M'Conaughy, A. M., Pastor of the

Presbyterian Congregation, Gettysburg.

Duty and Privilege of Christians to devote their all to Spreading the Gospel. By David Campbell. 8vo. pp. 15. Amherst: 1827.

Essays on Hopkinsianism.

The Apostolic Commission: A Sermon delivered at the Ordination of the Rev. Daniel L. Carroll, Litchfield,

Con., Oct. 3, 1827. By Benjamin F. Stanton, A. M., Pastor of the Church of Christ in Bethlem.

MISCELLANEOUS.

A Contrast of Josephus Brockway's Testimony and Statement. By a Brief Remarker. 8vo. pp. 19. Troy: 1827.

An Address delivered before the Adelpic Union Society of Williams College, on the evening before Commencement, Sept. 4, 1827. By Cyrus Yale, Pastor of the Congregational Church in New Hartford, Con. 8vo. pp. 20. Williamstown: 1827.

An Address to the Synod of the Reformed Presbyterian Church in America, on submitting to their consideration the Plan of Correspondence with the General Assembly, by the Chairman of their Committee, in May, 1827. By Alexander M'Leod, D. D., of New York.

Sketches of Laws relating to Slavery in the several States in the Union. By George M. Stroud.

Jahn's Biblical Archeology, translated from the Latin, with additions and corrections. By Thomas C. Upham, Professor of Moral and Intellectual Philosophy, and of the Hebrew Language, in Bowdoin College. Second Edition.

Commentaries on American Law.

By James Kent. Vol. II. 8vo. pp. 528. New York: O. Halstead. 1827.

The American Journal of Science and Arts. Vol. XIII. No. 2. January, 1828.

Elements of Greek Grammar. By Chauncey A. Goodrich. Used in Yale College. Fourth Edition, enlarged and improved. Hartford: O. D. Cooke & Co. 1827.

Letters on Clerical Manners and Habits: addressed to a Student in the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the said Seminary. Second Edition. 12mo. pp. 421. New York: G. & C. Carvill. 1827.

The Contributions of Q. Q. to a Periodical Work: with some pieces not before published. By the late Jane Taylor. In two vols. Second Edition. New York: 1827.

A Compendious Introduction to the Study of the Bible. By Thomas Hartwell Horne, M. A. Illustrated with Maps and other Engravings. Being an Analysis of an Introduction to the Critical Study and Knowledge of the Holy Scriptures. 12mo. pp. 528. Boston: Wells & Lilly. 1827.

Remarks on the Practicability of Indian Reform; embracing their Colonization. By Isaac M'Coy. Boston: Lincoln & Edmunds. 1827.

MONTHLY RECORD.

RELIGIOUS.

Revivals in Litchfield county.—The past has been a year of great, and perhaps unparalleled prosperity to the churches of this county. More than twenty-five of them have enjoyed 'times of refreshing from the presence of the Lord.' One thousand it is hoped, have become the disciples of Christ. Of these there are said to be 150 in Salisbury, 100 in Canaan, 80 in Goshen, 80 in Barkhamstead, 100 in Norfolk, 50 in New Preston, 30 in New Milford, 80 in Woodbury, and about 30 each in Sharon, Torrington, Plymouth, Washington, and Roxbury. Nor has the work ceased. The smiles of Heaven still attend the Conferences

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of the churches, which have evidently been an important means of animating the prayers, hopes, and efforts of Christians; and of addressing the motives of religion with peculiar force to the minds of the worldly.

The neighboring town of Canton, in Hartford county, has been similarly blessed. Two hundred are numbered as subjects of grace within the same period.

Cattaraugus and Seneca Indians.—During the past year, God has been pouring out his Spirit upon these pagans within our territory, and several from both tribes are numbered among the children of his kingdom. A church

has recently been organized at the Cattaraugus station, consisting of thirteen members; and about an equal number has been added to the church in Seneca, making the number of that church about thirty. Their Christian deportment and affection encourage the belief that they are experimentally acquainted with the truth as it is in Jesus.

Benevolent efforts in New Jersey.—We are happy in having occasion to record examples of benevolent feeling and effort like that which characterized the meeting of the friends of Missions at Princeton, on the evening of Thanksgiving-Day, Dec. 12. The occasion of this feeling was the statements of those who had been engaged in visiting sundry parts of the State for the purpose of circulating the Bible, of the exceedingly destitute condition of many of the inhabitants of the means of any kind of instruction. These statements were made with a view of exciting to the adoption of some plan for remedying the evils; and resulted in unanimously passing the following resolutions:—That in reliance on Divine aid, and with the co-operation of other friends to knowledge and religion, we will use our utmost efforts to assist in raising, within two years from this date, the sum of *forty thousand dollars* for the support of Missionaries, and the establishment of schools in the destitute parts of the State.—That the funds so raised shall be placed under the control of the Domestic Missionary Society of New Jersey, on condition that said Society will appropriate them to the purposes above specified.

About *five thousand dollars* of this sum were immediately pledged by members of the two congregations of Princeton and Freehold; and there can be but little doubt that the noble object of their resolution will be completely accomplished.

A Good Work advancing.—To the examples of New-Jersey, Pennsylvania, and Vermont, mentioned in the preceding numbers, who have resolved to supply the destitute in their respective States with the Word of God, we may now add those of Connecticut, Maryland, and Virginia: comprising, with the several counties in other States to which similar resolutions have been applied, a population of more

than four millions, or about one third of the whole United States.

American Bible Class Society.—A National Society with this name has been recently formed at Philadelphia. Its objects are to collect and disseminate knowledge concerning Bible Classes, where they exist, how they are conducted, and what advantages have resulted from them; to devise and execute measures, not interfering with the government and doctrines of the churches, or the appropriate province of their pastors, to promote the organization and prosperity of Bible Classes among all denominations throughout the land, and to correspond and co-operate with any kindred institution which may be formed in any other part of the world. The payment of one dollar annually, or of \$20 at one time, constitutes a member. The payment of \$50, an honorary Director for life; and \$100, a Patron. A minister may become an honorary Director by the payment of \$30. Alexander Henry, Esq. is President, Rev. Hervey Wilbur Corresponding Secretary, and General Agent, and Solomon Allen, Esq. Treasurer. There are ten Vice Presidents, and a Board of Managers, 31 in number.

Progress of truth in Ireland.—We have in former numbers noticed the effects of religious light upon this darkened and bigoted people, particularly upon the county of Cavan. This light, as we expected, is progressing; and its effects are extending. Recently about five hundred Roman Catholic teachers and scholars, connected with the Irish [School] Society of Dublin, convened, and published resolutions asserting the right and benefit of searching the Scriptures. On the 5th of September last, a similar meeting was held at King's court, at which one hundred and twenty-five masters were present. They express a very high regard for the Irish Society, which has planted schools in the most destitute parts of Ireland, and taught the young, the middle aged and the old, to read in their own language of the wonderful works of God. They assert that the society is not protestant, nor of a proselyting character. They publicly proclaim, that some of their number are capable of examining; and have found

that the reading of the Scriptures, instead of being forbidden, is most strenuously enjoined by ancient fathers, popes, and cardinals of the Roman Catholic church, and furnish extracts in proof of the fact. They descant on the right of conscience, and conclude thus: "Resolved, that our right, even as *Roman Catholics*, to read the Scriptures, is incontrovertibly established; that when the Scriptures are in Greek, Latin, Italian, French, &c. there is no just cause why they should not be also in Irish; and that since the Lord Jesus Christ has said, "*Search the Scriptures*," no creatures or assemblage of creatures have a right to say, "*Search them not*."

Christianity at Calcutta.—The following is an extract of a letter from an English Missionary in India, which appeared in a late number of the London Baptist Missionary Herald.

Think of standing in the midst of an innumerable multitude of your fellow creatures, who are in bondage the most appalling, bondage to a cruel task-master, at the sight of which your heart is ready to burst with grief, but to relieve you and them, at a little distance you discover a most lovely individual, who has commenced the work of emancipation, by laying down a mighty sum, and going from wretch to wretch, breaking off the galling fetter, and bestowing the blessed boon of liberty; the ransomed collect together, and shout the praises of their deliverer. Or imagine yourself in a large valley that is covered with the dead bodies of the spoiled and mangled slain, and while you are surveying this affecting sight, you suddenly perceive one and another rising to life, and an evident movement through all the host. Such scenes as these are presented in India. The Sun of Righteousness is dispelling the clouds, the Redeemer is delivering the captive, the dead are rising to life.

But, leaving figures, I will come to facts, and confine my remarks to Calcutta. Thirty years ago, there was scarcely a Christian, or any sign of Christianity in Calcutta, whether among Europeans or natives. Now, besides six episcopal churches, there are five dissenting chapels, and to say the least, two or three hundred pious people. The Sabbath is also beginning to be revered among the major part

of the Europeans, although it is a lamentable fact, that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labours of Missionaries, many are brought to a sense of their duty, and I trust there is an impulse given to the whole of the English population. The churches are well attended; Missionary efforts are in much better repute than formerly; and wickedness that would formerly stalk the streets with the utmost effrontery, is now, in a manner, obliged to hide its head. The number of heathen converts is not so great as among the English; yet there are so many, and of that kind, as greatly to encourage the hearts of Missionaries.

DONATIONS.

To the American Colonization Society, from 25th October to 21st November, 1827, \$2,805 14.

To the American Board, from October 21st to November 20th, 1827, \$9,230 54.

POLITICAL.

The Twentieth Congress assembled in its first session on the third of December. The Message of the President bears evident marks of ability and acquaintance with the principles of government which eminently qualify him for his high and responsible station. He introduces his Message by a grateful recognition of the goodness of a beneficent Providence, which has continued to us the blessings of health, and prosperity, and peace with the nations of the earth. Our relations of friendship with other nations have been preserved unimpaired. Some subjects of high and delicate interest with the British government have been adjusted and settled upon satisfactory terms, and others postponed for future discussion and agreement. Of the former, the most important was that relating to the compensation for slaves taken by the British forces during the late war, and which was left for arrangement under the mediation of the late Emperor Alexander. This has been happily settled by the payment of an indemnity of \$1,204,960, by the British government. The most important of the latter, is the Act of Parliament which relates to the commercial intercourse between the United States and the

British Colonial Possessions, by which that government prohibit the access of the United States' vessels to all their colonial ports, except those immediately bordering upon our own territories. The British government have not only declined negotiation upon this subject, but by the principles they have assumed, have precluded even the means of negotiation. It becomes not the self-respect of the United States, says the Message, either to solicit gratuitous favors, or to accept as the grant of a favor, that for which an ample equivalent is exacted. It remains to be determined by the respective governments whether the trade shall be opened by acts of reciprocal legislation.

With the other maritime and commercial nations of Europe, our intercourse continues, with little variation. A new Treaty of Amity, Navigation, and Commerce has been concluded with the kingdom of Sweden; and the negotiation of a Treaty of Amity, and Commerce is in progress with the Hanseatic Republics of Hamburg, Lubec, and Bremen.

In turning from the concerns of our Union, in its intercourse with foreign nations, to those of most importance in our internal affairs, the Message continues, we find the revenues of the present year corresponding to the anticipations of the last, and presenting an aspect still more favorable in the promise of the next. The balance in the Treasury on the first of January last, was \$6,353,636 13. The receipts from that time to the 30th September, amounted to \$16,386,581 32; the amount of the present quarter is estimated at \$4,515,000, making a total estimate of \$21,401,581. The expenditures amount to \$22,300,000, being an excess of expenditures over the receipts of \$398,419. But of the \$22,000,000, more than 6,000,000 have been applied to the discharge of the public debt, which it is expected will be reduced, on the first of January, 1828, to about *sixty-seven millions and a half*.

During the past summer a portion of the army was employed in suppressing some warlike movements of the Winnebago and other tribes of Indians. A timely display of the defensive and protective power of the Union was attended with the happiest effect—that of preventing the shedding of blood, by

overawing the hostile intentions of the Indians, and restoring tranquility and peace among those of our fellow citizens who were menaced. The army is said to be susceptible of improvement, though its present organization is satisfactory.

The fortification of the coasts, and the gradual increase and improvement of the navy, are parts of a great system of national defence, which has been upwards of ten years in progress, and which, for a series of years to come, will continue to claim the constant and persevering protection and superintendence of the legislative authority. Among the measures which have emanated from these principles, the act of the last session of Congress for the gradual improvement of the navy holds a conspicuous place.

The report from the Postmaster General exhibits the condition of that Department as highly satisfactory for the present, and still more promising for the future. Its receipts for the year ending the first of July last, amounted to one million four hundred and seventy-three thousand, five hundred and fifty-one dollars. The receipts exceeded the expenditure upwards of one hundred thousand dollars.

It cannot be an over sanguine estimate to predict, that in less than ten years, of which one half have elapsed, the receipts will have been more than doubled. In the mean time, a reduced expenditure upon established routes has kept pace with increased facilities of public accommodation, and additional services have been obtained at reduced rates of compensation. Within the last year, the transportation of the mail, in stages, has been greatly augmented. The number of post offices has been increased to seven thousand.

The public lands will, as heretofore, occupy the attention of Congress. By a report from the general land office, it appears that nearly thirty-three millions of dollars have been paid by the United States government for this portion of the public property. The amount of land acquired by the purchase of Louisiana and Florida, and the extinction of the aboriginal titles, is nearly two hundred and sixty millions of acres; one hundred and thirty-nine millions of which had been surveyed on the 1st of January, 1826, and about nineteen millions had been sold.

Many persons who purchased lands have been unable to meet their engagements, and several acts for their relief have been passed. The president recommends the continuance for a further term of the beneficial accommodations to this class of the public debtors, and justly remarks, that it can never be the interest or the policy of the nation to wring from its own citizens the reasonable profits of their industry and enterprise, by holding them to the rigorous import of disastrous engagements.

The Message concludes by a specification of other topics, which have heretofore been recommended, and which are still worthy the attention of Congress. Among these are the debt, rather of justice than gratitude, to the surviving warriors of the revolutionary war; the extension of the judicial administration of the Federal Government, to those extensive and important members of the Union, which, having risen into existence since the organization of the present judiciary establishment, now constitute at least one third of its territory and population; the formation of a more effective and uniform system for the government of the militia; and the melioration, in some form or modification, of the diversified and often oppressive codes relating to insolvency. Amidst the multiplicity of topics of great national concernment, which may recommend themselves to the calm and patriotic deliberations of the legislature, it may be sufficient to say, that on these, and all other measures which receive their sanction, my hearty co-operation will be given, conformably to the duties enjoined upon me, and under the sense of all the obligations prescribed by the constitution.

Turkey and Greece.—It has seldom fallen to our lot to record a more interesting event than that of the destruction of the Turkish and Egyptian fleets, by the squadrons of the Allied powers. If ever the effusion of blood is justifiable, we think such an occasion is furnished by the oft-repeated perfidy and cruelty of the Turks and their dependents: and we can hardly feel that the chastisement, great as it appears, was equal to their crimes.

This victory was obtained in the harbor of Navarino, near the South West point of the Morea, on the 20th

of October. The battle was fought at anchor, and was necessarily bloody and destructive. The following is a synopsis of the forces:

	Ships.	Frig.	Cor.	Sloops.	Tot.
English,	3	4	0	4	11
French,	3	2	0	2	7
Russian,	4	4	0	0	8
<hr/>					
Allies,	10	10	0	6	26
Turks,	3	19	26	18	66

There were, besides, about forty transports and other vessels formed behind the Turkish fleet.

We learn from the British admiral, Sir Ed. Codrington, that the combined fleets finding it necessary to enter the harbor of Navarino, to enforce the armistice to which Ibrahim Pacha had agreed, but which he was violating, by his cruelties upon the Greeks, were fired upon by the Turkish and Egyptian ships. A general and bloody engagement ensued, which continued four hours, and resulted in the entire destruction of the combined Turkish marine. It seemed the determination of the Turks to perish rather than surrender; and nearly their whole fleet was destroyed without being captured. Of their force, one line-of-battle ship was burned; two driven on shore, wrecks; one double frigate sunk; one on shore a wreck; two burned; fifteen frigates burnt and sunk; three on shore, wrecks; one on shore, masts standing; fifteen corvettes burned and sunk; four on shore, wrecked; nine brigs burnt and sunk; one on shore, masts standing; six fire ships destroyed, and three transports. Of the sixty-six vessels of war, only eight are left afloat.

On board of one of their line-of-battle ships, it is said that three hundred and fifty men were killed, and in another four hundred. We have no certain account of their whole loss, which must have been immense.

The result of the action on the part of the British was about seventy-five killed, and one hundred and ninety-seven wounded; of the French, about forty-three were killed, and one hundred and forty-four wounded. The Russian loss is not known.

On the day after the battle, the English, French, and Russian admirals addressed a note to Ibrahim Pacha and the other Turkish Chiefs, of which the following is a part: "If one single

musket or cannon shot be again fired on a ship or boat of the Allied Powers, we shall immediately destroy all the remaining vessels, as well as the forts of Navarino, and that we shall consider such new act of hostility as *a formal declaration of the Porte against the three Allied Powers, and of which the Grand Seignor and his Pacha must suffer the terrible consequences.*

"But if the Turkish Chiefs, acknowledging the aggression they have committed by commencing the firing, abstain from any act of hostility, we shall resume those terms of good understanding which they have themselves interrupted. In this case they will have the white flag hoisted on all the forts before the end of this day. We demand a categorical answer, without evasion, before sunset."

Another Victory.—A letter dated, Camp, near Vortizza, Sept. 30th, describes another splendid victory, which, though eclipsed by the great one above recorded, must be of eminent service to the Grecians. A flotilla of Greek vessels, composed of a brig, two schooners, a gun boat, the steam boat Perseverance, Capt. Hastings, and another gun boat, encountered in the Gulf of Lepanto six Turkish vessels, three Austrian merchantmen with supplies for the Turks, and some smaller vessels. On the morning of the 26th, at about 10 o'clock, Captains Hastings and Thomas attacked the Turkish vessels, and in a few minutes we saw the smoke ascending from one of the vessels which had taken fire. The engagement lasted about half an hour, and in that short time the two intrepid Englishmen succeeded in burning all the Turkish vessels, with the exception of one, which they sunk.

The friends of Missionaries and other Christian residents at Smyrna will be happy to learn, as stated in a letter from an American naval officer in the Mediterranean, that in anticipation of a rupture between the Combined Powers and the Turks, two of our frigates had taken their station before that city to afford relief and assistance to the Christians, should occasion require. The officer also intimates, that if any violence should be offered to this class of the population, the American frigates will take a very active part.

MISCELLANEOUS.

African Emigration.—The Brig Doris sailed from Baltimore for Liberia on the 10th of November. It received eighty-two passengers at that place, of whom twenty-nine were from Baltimore, fifteen from the western part of New-York, and thirty-three from Ann Arundel county, Maryland.

Twenty-three others embarked from Norfolk, making in all a hundred and five. Of this whole number, sixty-two were slaves liberated by their proprietors for the express purpose of being transferred to the Colony of Liberia. The thirty-three from Ann Arundel county, Md. were all the property of Daniel Murray, Esq., who in contemplation of this generous action sent out to the Colony some years ago a favorite servant to make report concerning the country, and prepare the way for those who were to succeed him. Twenty-three were manumitted by Col. David Bullock, of Va.

The Brig Nautilus sailed from Norfolk on the 18th of Dec. for Monrovia, having on board one hundred and sixty-four emigrants; more than eighty of whom were from North Carolina, and of the number of those under the special protection of the Society of Friends. The earnestness, perseverance, and eminent liberality of this society in the African cause, are worthy of imitation. Their donation to the Colonization Society in Nov. was \$730.

The Schooner Randolph has also been employed to proceed to Georgetown, S. C. for the purpose of conveying thence to Liberia twenty-five persons, liberated by a single individual near Cheraw.

In view of these encouraging facts, which we have extracted principally from the African Repository for November, its Editor remarks:

The fairest prospect seems now to be opening before our Institution. The unexampled success which has recently marked the progress of our infant Colony, has produced appropriate effects upon the public: interest and charity are extensively excited, and multitudes until lately undecided, have declared themselves for us, and given liberally to aid our cause. We cannot be adequately thankful, for the recent indications of favor in the opinions of our countrymen, and the Prov-

idence of God. They have surpassed our highest expectations. Who would have predicted, that an association so feebly supported at its commencement, so strongly opposed in its progress, proposing a work so difficult, and with resources so scanty for its execution, should, at the conclusion of ten years, be able to exhibit as the result of its efforts, a Colony of one thousand persons: moral and even religious in its character, well ordered in its government, growing in intelligence, industry, and enterprise: some members of which, who left this country with nothing, have acquired property to the amount of from four to ten thousand dollars each—a Colony well defended—which has erected two churches and many other public buildings; in the several schools of which, every child is acquiring the rudiments of knowledge;—a Colony, in fine, as regular in its concerns, and as happy in its population perhaps, as any settlement in our own land. Nor should it be forgotten, that not six years since, the earliest emigrants erected their dwellings upon Cape Monserado; and that

subsequently, for two years, they were, in a war with the natives, exposed to imminent danger; endured severe and complicated sufferings; and indeed, were compelled, like the restored Israelites, while they built their walls with one hand, to grasp a weapon with the other.

But what Christian can contemplate without joyous emotions, the influence which this Colony already exerts upon the neighboring African Tribes? And what hopes may we not indulge for the future? The poor pagans must perceive the superiority of civilized and Christian people, and desire to avail themselves of the benefits of their society, example, and instructions. Many of their children are now in the schools of the Colony, and will go forth among their countrymen, to communicate a knowledge of the most useful arts, and to teach the precepts of a pure religion. One hundred and fifty miles of coast are now under the Colonial jurisdiction, and along this whole line the benign effects of the laws and administration of the Colony are felt and acknowledged.

ORDINATIONS AND INSTALLATIONS.

Nov. 10.—Rev. WILLIAM A. HALL, as Pastor of the United Congregations, of Joppa and Unity, in Rowan County, in N. C. Sermon by Rev. Jesse Rankin.

Nov. 14.—Rev. JAMES BATES, as colleague with Rev. J. Homer, D. D., over the First church in Newton, Ms. Sermon by Rev. Mr. Wisner, of Boston.

Nov. 21.—Rev. JOHN ALBRO, over the Second Congregational Church in Chelmsford, Ms. Sermon by Rev. Mr. Withington, of Newbury.

Nov. 22.—Rev. JOSEPH H. PATRICK was ordained at Taunton, Ms., as an Evangelist. Sermon by Rev. Mr. Cobb, of Taunton.

Nov. 23.—Rev. ALEXANDER HEBERTON, as assistant to the Rev. Robert Russel, in Allen-township, Pa. Sermon by Rev. Mr. Blanvett, of Lamington, N. Y.

Dec. 1.—Rev. PETER POWELL was

ordained to the work of the ministry in the Baptist meeting-house in Burlington, N. Y. Sermon by Rev. E. Cushman, of Philadelphia.

Dec. 2.—Rev. JOHN RICHARDS was ordained as Pastor of the First Congregational Church in Woodstock, Vt. Sermon by Rev. Dr. Tyler, of Dartmouth.

Dec. 5.—Rev. DANIEL CAMPBELL, over the Union Church, at Kennebunk, Me. Sermon by Rev. Mr. Campbell of South Berwick.

Dec. 5.—Rev. PETER LOCKWOOD was installed over the Congregation of Chenango, N. Y.

Dec. 5.—Rev. AARON PUTNAM, over the Congregation at Owego, N. Y.

Dec. 12.—Rev. JOSEPH K. WARE was ordained over the Congregational Society, in Palmer, Ms. Sermon by Rev. President Humphrey.

Dec. 20.—Rev. ISAAC R. BARBOUR,

over the Church in Byfield, Ms. Sermon by Rev. Robert Page, of Bradford, N. H.

Dec. 25.—Pine Street Church, in Boston, was dedicated to the worship of God. Sermon by Rev. Mr. Green.

Dec. 26.—Rev. GEORGE W. BLAGDEN, over the Evangelical Congregational Society in Brighton, Ms. Sermon by the Rev. Mr. Wisner, of Boston.

ANSWERS TO CORRESPONDENTS.

The following extract is from a private letter. We hope the author will excuse the liberty we take in making a use of it which was not intended.

"My only remaining topic respects your review of my Sermons on Intemperance; which as it is here understood, and as it is understood also in New-York, is a coming out against the vital principle of the National Temperate Society, viz. *entire abstinence*. My definition of *intemperance* was not predicated on the simple amount of *exultation produced*, nor on the developed result, always, of known and acknowledged mental aberration: but upon the principle, that ardent spirits taken *daily*, at a given time, in any quantity, is injurious to the human system, and is intemperance, both as it so often will infallibly lead to it, and because it carries on a slow process of impairing and undermining health. I have no personal feelings in this thing. But I do deeply deplore the note of exultation which I hear from the other camp, that so respectable a work as the Christian Spectator has espoused their cause; and more than all I deplore the fact, that you have placed your work against a stream whose power is in no danger of being too great even though it should not thunder and foam exactly according to rule,—a stream which, should you turn it backward, would become the inundation of intemperance hopeless as the grave. * * * Do not suppose that I feel disobliged, but believe me, as ever,

Yours,

LYMAN BEECHER."

The first part of the review to which our correspondent alludes—we mention the fact in justice to our consistency, though not as an apology for the indiscreet admission of an article for which we were responsible—was written during the absence of the Editor, and sent to the press without the revision of the associated conductors of the Christian Spectator. We have seen with regret the use which has been made of it by some of the newspapers; and we are glad of this opportunity to disown the sentiments which have thus been imputed to us. The only passage in the article which could justify the imputation, was that in which our reviewer indulged in some speculation about the correctness of Dr. Beecher's definition of intemperance. That speculation we did not think a just one,—apart from the abuse to which it was evidently liable.

In no other part of the review, we believe, can our newspaper expositors claim that we have come out against the Society for the Promotion of Temperance. On the contrary, we expressed, or aimed to express, fully and distinctly, our conviction, that "the vital principle" of the Temperance Society—"entire abstinence"—the total doing away of the custom of drinking—was the only correct, the only efficient principle, on which such a Society could be founded. And we expressed our belief that such was the conviction of the friends of reform generally: we trusted, we said, that there was "but one sentiment among them—one common and irrevocable resolve, that ardent spirits *must* be banished from common use in society." We have seen an end of half-way measures in former efforts to stop intemperance. A great and dreadful evil is abroad in the land, and a strong hand must be laid upon it, or nothing is done to stay its alarming progress.